AUTOBIOGRAPHY.

Thomas Roberts

MEMORIAL

THOMAS ROBERTS

MEMORIAL

OF

THOMAS ROBERTS.

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The memory of the just is blessed.—Prov. 10: 7.

He was a good man, and full of the Holy Ghost and faith; and much people was added unto the Lord.—Acts 11: 24.

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ERRATUM.

On page 36, for "John Patterson," read "Jehu Patterson."

TO THE READER.

When the Lord of the vineyard calls from his work here to the worship of his immediate presence one whose long ministry has shed the light of the gospel in various communities, and whose sweet consistent character has exhaled a delightful fragrance upon a large circle of friends, it seems proper that those who remember, with affection and reverence, the aged messenger of the gospel, should possess a memento of departed worth, which shall prolong his influence for good, while it reproduces, in those who heard the message of love from his lips, glowing experiences of the past.

At the request of friends and brethren of the departed the preparation of this volume was undertaken, anticipating that contact with his character and thought would amply repay the toil. An extended examination of MSS., and a study of the man from accessible sources, has heightened the estimate of pure christian character, exact theological attainments, and rich personal experience of the

whole gospel so richly developed in his sermons and his social intercourse. The reader will not be detained here with extended remarks upon the character of him whom we all "knew to love." Let his own productions, and the letters kindly furnished the Editor by friends, and published in this volume, convey their own impressions. We ought not however to omit the remark, that if he did not acquire the public reputation attained by some of his cotemporaries in our denomination, he shone mildly, benignantly, and efficiently in the churches among whom he went preaching the Word. Now that his sun has set upon us, the light of his life still streams down to our souls.

In his early ministry, metropolitan positions were within his reach, but his native modesty, and unfeigned humility, kept him from places he was well qualified to fill. His light could not be hid; important fields of labor enjoyed his oversight; his brethren in the ministry heard with delight his expositions; and many souls converted through the instrumentality of his simple melting utterances of the gospel, with other thousands edified and comforted by the gracious message, attest that he was a chosen vessel, bold to declare the purity and majesty of the divine law, affectionately faithful in delineating the way of acceptance through the blood of

the covenant, and a son of consolation to the afflicted.

Many will regret that the autobiography ends so abruptly, leaving out the record of many most pleasant and useful years of a long ministry; but the circumstances of publication will not afford the facilities necessary to fill the gap. It is thought best, therefore, to print a few communications received from intimate friends, and then spread before the reader some of his sermons, concerning which it may be said that, every theological student in the land might study them with advantage, as specimens of scripture reasoning, apostolic doctrine, and fervent appeal. In his early ministry, Father Roberts poured forth his Welch eloquence without extended notes; but for the last few years he rigidly wrote and closely read his sermons, that he might not be embarrassed by failing memory. In this way most of the thoughts here presented have been preserved. The memory of those who heard him in his ripe old age, will not fail to reproduce the venerable form bending over the manuscript, the tremulous voice, giving greater efficiency to the pathetic passages, and the quaint Welch logic, now assuming the form of dialogue, now bursting out in beautiful allegory, now dramatizing some scripture scene;—all tending to convince the soul, to

give it exalted views of Jesus, and simple trust in Him, at the same time drawing it to full loving allegiance and service.

The assistance of the friends who have furnished the letters printed in this volume is highly appreciated, and the knowledge that many other tributes would have been rendered had the scope of the work permitted, attests the extent to which he was valued. The sermons have been selected with some reference to variety of subjects, yet an evangelical chain runs through them all. They reveal his mind and heart, a man of principle, whose whole organization was leavened with Baptist views, but, holding the truth in *love*, he loved all the blood-washed, and recognized them as heirs of God. On one occasion an Episcopalian lady was exceedingly displeased at a doctrine advanced in one of his discourses; but when asked why she went to hear him so often said, "His lovely character, his sweet christian consistency draws me."

As his life was a blessing to many, so may the perusal of this memorial volume, through the Spirit, establish, strengthen, *settle* the Saints, and lead sinners to that Jesus, whom he loved and preached here, in whose presence he now exults and praises.

H. F. S.

Bloomfield, N. J., March, 1867.

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AUTOBIOGRAPHY.

PART I.

[Thomas Roberts was born in Denbighshire, North Wales, on June 12th, 1783. His father, who was a farmer, died when he was about five years of age. Having worked upon a farm from the time he was thirteen, until about seventeen, with a few intervals of schooling, he spent three years in learning the cooper's trade. Before he was twenty he was out of his apprenticeship, and after working a few months in Wales, he went to England. Very soon, in a way undiscerned by himself, the Lord began to direct his steps to the land wherein many labors, trials, and triumphs of grace awaited him. From this point we read the story of his experience, as written by his trembling hand, when age admonished him to do quickly what his hand found to do.]

Being bent on going to America, I went from Liverpool to Dublin, in the year 1803, and from

thence, after a passage of five weeks, I arrived in New York in October, 1803. The yellow fever, which was then raging, and had swept away many, caused the city to be nearly deserted. After spending the winter there, in May, 1804, I sailed in the ship Lamson for Madras, in the East Indies. After a passage of rather more than six months, we arrived at our destination. From there we went to Prince of Wales Island, near the Straits of Malacca, and returned from thence to Madras. There were four Baptist Missionaries with us, who came from England to India by the way of New York. They were good men and true, and their preaching and conversation were blessed, I trust, in some measure, to my poor soul. After a pleasant passage homeward, we arrived at Sandy Hook, on May 18th, 1805. While working at Schuyler's Mines, on Barbadoes Neck, near Newark, N. J., I formed the acquaintance of Elizabeth, daughter of John Rutan, to whom I was united in marriage on the 25th of May, 1806. We had ten children. My wife was one of the best of women, kind-hearted, industrious, pious, everything that a wife should be. She was a blessing to her husband, a guide to her children, and a mother in the Church of God. Having removed to New York in the fall of 1806, during that winter I was much exercised on the subject of religion. I had experienced pungent convictions, at times, from my youth, but not sufficiently deep to drive me out of myself to Christ. I clung to my own righteousness as long as I could, until God showed me the utter worth-

lessness of my own doings. When no hope remained from the law, I was *sweetly* forced to seek shelter from impending ruin in Christ, who is the end of the law for righteousness to every one that believeth. I attended the ministry of Elder John Stephens, who was a native of Wales, a sound divine, and, under God, a great blessing to me. He baptized me in the East River on the 8th of March, 1807; the day was very stormy, but I felt a sweet calm and peace, whose remembrance is pleasant now, after fifty-one years have passed away. God be thanked that a creature so unworthy was permitted to follow His blessed Son! [I may mention here that in my infancy I was sprinkled, and marked with the sign of the cross, in the Episcopal church; and I was taught to say that "I was baptized and made a child of God, a member of Christ, and an inheritor of the kingdom of heaven," and at the age of fourteen I was confirmed by the Bishop in the awful delusion. The remembrance of this seemed to ward off conviction, and to lull me into carnal security; and I feel it my duty to warn my posterity against that delusive system, which is so opposite to evangelical vital religion.]

A few months after my baptism, I was urged by the Church to improve my gift in exhortation. I complied, without the most distant idea of preaching the gospel, though I had a strong desire to be useful to the souls of men. But my gift of utterance was so imperfect, I was ready to conclude that the Lord did not design me for a work, to perform which I lacked one essential gift.

In 1808 I removed to Utica, and united with the First Baptist church. The church in New York had recommended me as a person who had gifts to preach, and they insisted on my using them. Being constrained to do this, I labored in Utica part of the time, and partly in Trenton, and Holland Patent, where I was instrumental in the formation of a church. Laboring thus for about five years, without any remuneration from men, by this time I had four children to support, and no other means to procure them bread but my own hands. I became somewhat discouraged. My dear wife said to me, "Go to New York, and God will open a door of usefulness for you somewhere." I immediately complied with her advice, and began my journey.

I preached at Albany to the few Baptists that were there. They had no meeting-house, but assembled in the Court-house. My discourses in the Court-house were in English, and in the evening I preached in Welch at a private house, with fear and trembling, endeavoring to show the people the way of life through the death of a divine substitute. This was in August, 1813.

Proceeding to New York on Monday, I found Rev. John Williams unwell, and both he and the church requested me to stay and preach till his health improved. So I continued to preach for the Oliver street Baptist church for several weeks, and then concluded to return to my family. The day before I started I was greatly discouraged. I had no prospect of work, and scarcely money enough to pay my

passage home. I preached for the dear people in Oliver street that evening, ready to depart on the morrow. The Lord favored me with his presence, and I felt I could trust my Father when all seemed dark before me. As I came down from the pulpit many of the good brethren crowded around me, and manifested such tender affection, that I was melted with the warmth of their kind and brotherly expressions. Deacons Withington, Caldwell, Bowen, and Hewitt were in earnest consultation in a distant part of the meeting-house. Soon Bro. John Caldwell came to me and said, "Brother Roberts, I wish to see you at my house to-morrow before you leave for home." So I called, and he put into my hand forty dollars, saying, "Go home and arrange your affairs as soon as you can, and bring your family to Belleville or Newark, and the church will take care of them. The brethren have agreed to send you to Philadelphia to pursue a course of study with Rev. Dr. Staughton."

I felt overwhelmed with gratitude to God and to His people. I was ready to adopt the language of Ruth, and say, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" In making the journey to New York, of which I have spoken, I traveled on foot from Utica to Albany, a distance of ninety-six miles, and during my three days' walk, I enjoyed much of the Lord's presence, while trying to pray for divine direction, and trying to compose in my mind something like sermons to preach to the peo-

ple in New York, if they should ask me to talk to them about Jesus Christ and the great salvation.

On the same day that I left Albany for New York, in a sloop, the Rev. David Jones, from the Great Valley, came there on his way to the U. S. Army, under a chaplain's commission from President Madison. The Baptist friends told him of a young Welchman who preached for them on Sunday, and from their representations Mr. Jones determined to have me for his assistant pastor and successor in that ancient church. On his journey to the seat of war, he stopped at Utica for further inquiry. He went to my house, where the following dialogue passed between him and my wife:

"Are you the wife of Thomas Roberts?"

"Yes, sir."

"What do you here?"

"This is my home, sir."

"No, Madam, this is not the place God designs for you."

"Where is the place where God will have us to live and labor?"

"Your place is the Great Valley Baptist church, in Pennsylvania. I am David Jones, Pastor of that church, and now Chaplain General of the Army. My duty to God and my country calls me to the frontier."

"Have you seen my husband, sir?"

"No, Madam, but I heard of him, and made inquiries. You tell him for me, when he returns, to come without delay to the Great Valley, and he will be kindly received."

My dear wife's faith was greatly strengthened. She felt that the Lord had a work for us, in a field where I could give my whole time to the ministry of reconciliation.

I went home with a glad heart, and related to her my reception by the good brethren in New York, and their kind offer to send me to school to Dr. Staughton, to pay my board, and give me $100 a year besides during my stay. Yea, moreover, (said I,) they provided that you and our dear children shall not want. One of those dear brethren will visit you once a month to see that you are comfortably supplied. We were overcome with a sense of God's goodness in putting such love and benevolence into the hearts of his people toward a poor stranger.

Then my wife told me of Bro. Jones' visit, and the message he left for me. Surely the darkest hour of the night is just before the dawn. The Great Valley church is sixteen miles from Philadelphia, just a pleasant walk on Saturday afternoon, after a hard week's study, and I can supply them, if the church wish it after hearing me. Surely there is a wheel within a wheel in the mysterious machinery of Providence. O why should I distrust Him any more? For goodness and mercy have followed me all the days of my life. Though I, a poor, short-sighted creature, could not always see Him, yet surely God was always watching over my path; and when He saw me inclined to the wrong track, His voice from behind me would say, "This is the way,

walk thou in it." Leaving our little cottage, we came to New York, and after engaging a small tenement for my family, I made my way to Philadelphia. I was most kindly received by that dear man of God, Dr. Staughton, whose fatherly kindness I can never forget. I remember also, with pleasure, Mrs. Staughton, and her maternal tenderness and solicitude for the welfare of the students whom the fame of the Doctor had attracted to his feet to listen to the lucid instructions which few like him had the faculty to impart.

I found four young brethren under instruction, Sommers, Barton, Patterson and Paradise. We spent the time in the most arduous, yet pleasant and profitable studies, for we could not look forward then, as young men can now, to long years of mental training.

Soon after my arrival in Philadelphia, Jonathan Phillips, one of the deacons of the Great Valley church, called, and requested me to preach for them the next Sabbath. After hearing me, the church requested me to supply them once a fortnight during my stay in Philadelphia. I gladly consented, with thankfulness to my heavenly Father for opening to me a door to preach a rich Saviour to my poor fellow sinners. I had made up my mind not to ask any church for a reward for my labor, my chief desire being to glorify my Saviour and win souls. Now, especially, after witnessing the late interpositions of divine Providence and grace, I could not distrust God nor his dear people. He who

gave his life for me will not surely withhold from me and mine a little bread to strengthen us to do his will. O for grace to do it with a single heart, and confide in Him forever! And now, after an experience of half a century, I can say for the encouragement of my children and others, that the Lord hath not left me nor forsaken me, though with shame and grief I confess that I have been dilatory and unfaithful in his service.

For a whole year I walked to my appointments on Saturday evening; and though there was no agreement, yet the good old Deacon Jones invariably put in my hand, as he shook it, a five dollar bill, as if afraid that anybody but God and myself should know it. The bounty of the church was amply sufficient to spare me the walk of thirty-two miles, but the King, my Master, never rode but once, and then on the humblest beast of burden which his own hand had formed. If I had been desirous of imitating him in this particular, the Philadelphians were above keeping any of the humble race for their own use or to let. It became a question with me how I should use all the money that I received for preaching. I concluded to enlarge my library, which consisted then of two Bibles, (Welch and English,) Butterworth's Concordance, Boston's Four-fold State, Alleine's Alarm, and Rippon's Selections. In a few months I had a shelf loaded with about eighty volumes, many of them small in size, but weighty with truth, extracted by skillful miners from the rich gold deposits of the covenant of grace,

with many bright gems found in the garden, and along the dolorous way to the middle cross on Calvary. Thus I tasked my feet to supply, in some small degree, the void of my brains.

I visited my family in Newark every three months, always on foot, which saved me ten dollars every journey, while it gave me opportunities by the way to fulfill my Saviour's injunction, "As ye *go*, preach." This economical plan I have pursued through life, and under God it has been a great blessing to me and to my family, as well as to the churches to which I preached the gospel. I have never wanted a dollar to meet my engagements, or to aid the cause of benevolence; and after many years of experience, I attest the truth of that saying of our gracious Jesus, "It is more blessed to give than to receive." And now, from my heart, I recommend to my posterity and to all others—especially to young ministers—to pursue a course of self-denying industry and frugality, which will save from a world of anxiety, from dishonoring God and his cause, and from the temptation to descend to a dishonest or mean act. But to return to my narrative. There was such a scarcity of ministers, at that time, among the Baptists, that before the expiration of six months a church in New York city extended an invitation to labor among them. I consented after the expiration of my year in Philadelphia; but in the mean time the Great Valley church urged her prior claim, to which I yielded, preferring an humble, obscure corner in the vineyard, to which my attainments and gifts were

better adapted. We removed to the Valley in the dead of winter, and the house of worship was so large, and the congregation so small, that I fixed on four school-houses, about four miles from the meeting house, in each of which I preached monthly, in the afternoon, and in a number of other places on week evenings. This measure soon filled the meeting-house to overflowing. A precious revival succeeded my ordination, in the spring, which continued for seven years. The work was quiet and gradual, a small but constant stream of precious souls flowing into the church, until the number was about trebled. During the whole period there was nothing to mar the sweet peace and tranquility of the body. Our church meetings were invariably spent in praise and prayer, in relating experience, and exhortations. We realized that the best business meetings for a church are those wherein the members meet with one accord to transact business with God. Such have the peace of God, which passeth all understanding.

During the eight years that I labored with that dear people, I do not recollect that money matters were ever broached at the *meetings*. One of the deacons told me that I should have $240 a year, and the use of the Parsonage. I said, very well, and that was all that was said on the subject. Deacon Phillips promptly put that sum of money in my hand when it was due. Besides this we received many valuable presents. I mention these trifling incidents to show to the generation to come the quiet

and unostentatious way in which the Baptists of old times managed their affairs. Then no minister left his charge for want of more salary. There were very few changes, and when these occurred they were for other reasons than a lack of income.

The original membership of that ancient church were Welchmen, who planted the gospel standard there in the time of William Penn. For one or two generations they, like many other Baptist churches in the lower counties of Pennsylvania, maintained the worship of God in their own language. Although after that they adopted the English language, they still held with firm grasp the old Baptist faith and practice. Every preacher among them was a missionary, when as yet there were no missionary societies; and through these ministers the truth was sounded out throughout the British possessions, and Jesus was with them according to his promise. Through their labors, from New York to the Savannah river, churches were planted on pure apostolic principles; and these have spread their verdant and fruitful branches over the land, laying the foundation of civil and religious liberty, which few understood so well, and asserted with more boldness, than those Welch Baptists. While Roger Williams and his brethren were diffusing the light and enduring the rage of oppressors in New England, the Jenkinses, the Joneses and the Morgans were wafting it to the remotest settlements of the South.

While I was in Philadelphia "The Baptist General Convention for Missionary Purposes" was organ-

ized in that city. Dr. Staughton was one of the most active in the enterprise, and he infused the missionary spirit into the students under his care. The Valley church was among the first to respond to the call for aid to send a reinforcement to Brother Judson, that he might take possession of the Burman Empire in the name of Jesus Christ. The sisters of that church formed themselves into a society, which contributed annually $130 for that object, and the church sent enough to entitle them to a delegate at the Convention, which shows that they were not unfruitful in good works.

PART II.

As I resided near Philadelphia, I was chosen a member of the Acting Board of the Foreign Missionary Convention. In 1821 the Board urged me to raise a company to go to the Cherokee nation of Indians to preach the gospel, establish schools, and teach them the useful arts of civilized life. After due deliberation I consented to go, and soon set out with two teachers, a blacksmith, a farmer, and two young men, and two sisters as assistants at the eslishment. Elder Posey, of North Carolina, had been there for some time erecting the necessary buildings for the school and families. After a journey of more than one thousand miles, the party arrived at the station in health and safety. We soon gathered a school of seventy-five children and adults, who made good progress in letters and agriculture. The first year we raised, with the assistance of the Indian children, between two and three thousand bushels of corn, and seventy hogs, which furnished us all with ample food for the year. The children were docile and kind, easily governed, and quick at learning—especially those who understood English. Some of the small ones were addicted to cry in school; perhaps the little creatures were homesick. However, the remedy for this and other

faults was very cheap and easily applied. A spoonful of cold water dashed in the face would stay the tears, and hush the noise at once. Brother Evan Jones taught the boys, and Miss Elizabeth Jones the girls. Reading, writing, arithmetic, plain sewing, and ornamental needle-work were the branches pursued.

Bro. Evan Jones is a native of Wales, whom I baptized two weeks before we started on the mission. Our instructions were imparted through interpreters, who were graceless, and ignorant of divine things, yet with all our imperfections the Holy Spirit was pleased to open the hearts of some of the young people under our care, and let into their dark minds some bright rays from Jesus Christ, the Sun of Righteousness. Several were made willing in the day of God's power, and related experiences which fully satisfied us of their conversion. While we were consulting concerning a place to baptize, several young men overheard us; and without our knowledge they went to the river bank and with their axes cleared away the brush, and prepared a beautiful and eligible place. They had never seen the ordinance administered, nor heard us describe it; but they had read the New Testament, and seemed to understand where and how the blessed ordinance was to be observed. How disappointed and astonished these converts from heathenism would have been if we had called for a basin of water to sprinkle them! They would have indignantly refused to submit, or would have lost all con-

fidence in our sincerity, for we had often told them the Word of God is our only rule of faith and practice. They, like all other converts who are not biased by false reasonings, wished to follow their Saviour. On a beautiful Sabbath morning hundreds of Indians were wending their way to the beautiful Hiawassee to see the first fruits of their nation planted in the likeness of Jesus' death, and raised in the newness of life after his resurrection. We saw no visible dove descending, as when Christ rose from the baptismal stream; but we saw and heard and felt the presence and power of the Holy Spirit. We saw the big rolling tears chasing one another down the furrowed cheeks of old Indian warriors, who never since their manhood wept before. We heard the prayers of young converts who, emboldened by the Spirit of God, cried aloud for a blessing to descend on their benighted nation. We felt, as we never felt before, that God had a blessing with which to enrich the poor neglected Indian race. Since that day thousands of happy converts have followed the Saviour down into the baptismal stream, and for many years a large association of Baptist churches has existed among them, with faithful Pastors, whom God raised from among themselves to feed them with the Word of truth. The faithful veteran missionary, Rev. Evan Jones, still lives and labors among them, nourishing them as a father does his children. He never forsook them, but stood by them in all their trials and persecutions. He is now one of the oldest, and among

the most prudent, peaceful and indefatigable laborers in the Baptist missionary field. His son, the Rev. John Jones, was born among the Indians, and after a thorough preparation in one of our best Universities, he is now revising the New and translating the Old Testament into the Cherokee language.

I here mention a few other incidents of my experience among the Cherokees. There was one, Oosauti, who on account of his meekness and wisdom was chosen by his neighbors to represent them in the Grand Council of the nation. When this man, who was totally ignorant of the English language, heard of a school opened for the instruction of his people, at the valley towns, he came on foot thirty miles to find out whether he could enter as a scholar. He had a large family, and would be obliged to work and raise corn in the summer for their support, while he could only attend school in the winter. In the course of two winters he made some progress in reading, but very little in understanding what he read. He came to my cabin in the early Spring and said he wished to go home to plant corn. I told him it was too soon to plant, he might stay two weeks longer. He said he was discouraged. He had been in school two winters, and was no nearer the object he so much desired than when he first came. "I can read some in the Great Book," said he, "but I do not understand the language. I want to know how I can be saved." I told him it was not necessary to know the English language in order to know the way of salvation. He brightened up and

said, "Can I know it?" "Oh yes, Oosauti. If you stay two weeks longer, and come to my cabin every evening, we will endeavor to teach you the way of life in your own language." He was glad, and consented to stay. I told Bro. Jones what had passed, and made it a subject of prayer that the Holy Spirit would bless our efforts and shed light on his dark mind. The next night Brother Jones, Oosauti, and two of the young men, as interpreters, came. We began with God, and then with the man. After a general outline of the creation, the fall, the promise of a Saviour, and the sending forth of God's Son in the fullness of time, Oosauti seemed amazed, and asked, "In what nature did God send his Son into the world?" This opened a wide field for explanation, and from that moment the Holy Ghost seemed to open his heart, and he began to drink at the well of salvation. The next evening he came again, with a shining countenance, indicating the state of his heart. Sorrow had given place to joy and gladness, for he had found Him of whom Moses, in the law, and the Prophets did write. Early the next morning he came and said, "I must go home to-day, and tell my wife and family how happy I feel—that I have found the Saviour, and that *they* may find him without learning the white man's language."

"Well, Oosauti, what will you do when you go home?"

"I will call the people together, and have a meeting, and tell them all I know of God, and Jesus, my Saviour. I will pray, and sing the Cherokee hymns

that I learned at school, and I will read the chapters that you and Mr. Jones have translated."

Oosauti did as he purposed in his heart, and with good results. Here is another proof that a missionary spirit, and the spirit that changes the heart, is one and the same.

The Indians were accustomed to dispose of their dead on the surface of the ground, near a public pathway, and throw over the body a heap of loose stones. Each passer-by picked up a stone, and cast it on to augment the pile. We frequently advised them to bury their dead in the ground, and offered our services to bury a woman who was supposed to be nearly a hundred years old at her decease. The family having accepted our offer, we conveyed a plain coffin to the house of mourning. The body lay without the doors. The daughters and granddaughters were in the house performing the customary lamentations. There were about twenty-five females, of different ages, uttering the most touching lamentations that we ever heard, while their tears dropped like rain over their tawny cheeks. Their words forcibly reminded us of David's lament over Absalom. The eldest daughter seemed to take the lead, beginning in the most plaintive and pathetic tones, "My mother, O my mother, why hast thou left us? O, that we had died for thee!" &c. All the females joined in heart-melting chorus. The men were pensive, silent and solemn. After about a half hour of wailing, a man whom we supposed to be the eldest son, took a dish of cold water,

and slowly entering the cabin, he presented it to his eldest sister, who reverently immersed her hands and wet her face; as her hands touched the water, she ceased her wailing. The dish was passed to all, and they were as silent as the grave.

A question might here be proposed to those who are versed in natural philosophy: Why does a little water dashed in the face of an Indian child hush his crying, while a little water sprinkled on the face of a white child, in the ceremony wrongly called baptism, almost always make the babe cry? The question may be very interesting to congregations that are often annoyed in the house of God at the reception of their infant members.*

Here I will refer to a wonderful interposition of Providence, which raised the Cherokee churches from barbarism to a state of comparative civilization, and general knowledge of letters, so that the whole people could acquire the art of reading God's Word in a few days. While we were engaged, day and night, in forming an alphabet of Roman letters adapted to the language, and translating the Sunday School Spelling Book into Cherokee, there was an illiterate Indian, named George Guess, busily engaged in the same work. We were entirely ignorant of him and the object which occupied his heart and hands. While we used our slates and pencils,

* The annoyance is now not so frequent and so great as formerly, from the fact that fewer babes are sprinkled, and it is done for the most part at the less prominent meetings, or in the privacy of the household—a confession of its unpopularity among those even in whose creeds it is inserted.—Ed.

Mr. Guess (poor man) had nothing better than a black coal from the hearth and a shingle to make the heaven-inspired marks that, in God's Providence, were destined to remove, in a very short time, the black marks of sin and ignorance from the tribe, and lead them by easy steps into the knowledge of Bible truth.

The system consists of eighty-four characters, each of which represents a syllable, and that number of syllables, by their innumerable combinations, form one of the most beautiful and comprehensive languages uttered by the human tongue.

An edition of our translated Spelling Book was published by Bro. Gray, in New York, and hailed by the Indians as the day-star; but just then the new system was brought to the notice of the Council, who rewarded Guess for the invention. It immediately superseded all the incipient attempts of the Missionaries, and they gladly adopted the syllabic alphabet in all their ensuing productions and translations. The Missionary family and school were large, and the treasury of the Convention was low; it was, therefore, deemed necessary for me to go to the Middle States to solicit help, and reduce the school to fifty. Since the introduction of the new system, English education was not deemed so necessary, for the people could now obtain a knowledge of divine things through their own language. The Mission was conducted with the most rigid economy, each family being allowed $240 a year for support. This was a small sum for the subsistence of

six or eight persons, yet we managed, by hard labor, to make it do, rather than be burdensome to our brethren and sisters, who gave out of their deep poverty. At the commencement of the Missionary enterprise, self-denying economy was the order of the day. Dr. Staughton, who performed the double office of Home and Foreign Secretary, refused to receive compensation. Afterward, however, at the urgent solicitation of the Board, he consented to accept the sum of $400 a year for services which few, if any, could do so well. I have often seen him sit down at nine o'clock in the evening, after a day of hard toil, and write from twelve to twenty letters before he retired. There was scarcely a minister in all the land that he did not address on the great subject of missions. His own soul glowed with missionary zeal, and he was eminently blessed in kindling the holy fire in the hearts of all Christians that came in contact with his words or his epistles. The Board had only one Collecting Agent, whose field extended from Maine to Georgia. I believe his only salary was the payment of his expenses. In this self-denying spirit the Baptists began their missions to the heathen. May we not venture the opinion, that if the same self-sacrifying spirit had continued among us, instead of having less than eighty laborers (of our own countrymen and women) in the great field which our Master gave us, we should to-day have five hundred faithful men, reaping the spiritual harvest and gathering fruit unto eternal life.

PART III.

While traveling among the churches in New York and New Jersey, to solicit aid for the Mission among the Cherokees, the friends in New Brunswick suggested that I should visit Middletown. I was received with great kindness and generosity, and as they had no pastor, they requested me to stay and preach a few weeks for them. Meetings were appointed in different places through the week, and crowds of anxious listeners attended. The last pastoral relation had been unfortunate, and through it the church had fallen into difficulty. There were dissensions among themselves on account of Mr. King, their late pastor, who left the place very abruptly, without settling with his creditors, and brought reproach on the Church of Christ. I had no idea of returning to Middletown, and before I left I exhorted the brethren to endeavor to keep the unity of the Spirit in the bond of peace. After I arrived in New York, the church sent a request for me to visit them again and break bread at their next communion season. I complied, and after a few pleasant meetings, Judge Patterson, one of the venerable deacons, told me that the church and congregation unanimously desired me to become their pastor. I answered, that after I had asked counsel

of God and my brethren in the ministry, I would visit them again and give the church my decision. I told him, moreover, that such was my love of peace and harmony among brethren, that I could neither labor nor live where they were absent. He said that all their disagreement was concerning Mr. King. Some said, he is a good man and true; others said, he is an impostor, and deceived us. Bro. Patterson went on to say, "This imposture is evident, and is becoming more so every day, so that soon all will be convinced of the deplorable fact." As he said, so it came to pass, and all were quiet and happy to know that their "*King*" had fled, and glad to see the good old Baptist republic restored to the ancient church.

The following conversation was held between me and Bro. John Patterson, as we stood near the meeting-house, in what is now called Holmdel:

"Bro. Roberts how much is needful to support your family, consisting of yourself, your wife, and seven children?"

I said, "I do not wish to make religion a burden to any people. If the church will give me $300, with the parsonage and firewood, we will try to make it do."

He replied, "We can do that and more."

However, I never requested any more during the period of about twelve years that I labored among them.

The conduct of my predecessor left a dark cloud on the cause of religion throughout the whole vicin-

ity. Yet the Lord was much better to us than our fears, and sooner than we expected He dispelled the gloom and united the hearts of the membership as the heart of one man. Then the brethren and sisters, walking in the fear of God and the comfort of the Holy Spirit, were multiplied. The Lord was pleased to bless the word of His grace, and made it the power and wisdom of God to the salvation of many precious souls. From year to year, without any extra effort to produce excitement, the gospel was preached with great plainness and simplicity, and the Lord added to the church of such as He designed to save. There were constantly in the congregation some who were inquiring the way to Zion. Yet none were urged to join the church, but all were exhorted to come to Christ by faith, and find rest to their souls. Then they came of their own accord, gladly following the Lord Jesus in his appointed ways.

This was prior to the time of what are popularly called "Protracted Meetings." Then the revival streams ran slow and deep, indicated by the half-suppressed sigh and falling tears. The converts applied for baptism and a place in the church, because they felt they "could not stay away." The church seldom trembled at the reception of candidates who came with fear lest they should deceive themselves There is no reason to fear for those who trust in the Lord, and have no confidence in the flesh. I do not remember that any who came with broken hearts and humble spirits, trusting in the finished work of

Jesus, dishonored their profession, or were brought under the censure of the church. At the same time I do not disapprove of protracted efforts to persuade men to forsake their sins and turn to the Lord. Christians cannot be too earnest or protracted in prayer for the salvation of sinners; nor too plain and pointed in pressing the truth on their consideration. The danger lies in encouraging to profession before good evidence of possession. Faith of the heart must precede confession with the mouth unto salvation. Sinners under deep, pungent conviction are glad to receive any respite and ease to their wounded spirit. Let Christians beware lest sympathy with their distress lead to speak to them words of peace before the hard heart is sufficiently subdued. "Heal not the wound of the daughter of my people slightly." Against God they have sinned, and it is his prerogative to speak peace to them; this He will not do until the giant, Enmity, is slain. Joseph's heart yearned over his brethren when he heard them confessing their hardness of heart toward their innocent brother, when he besought them and they would not hear. Joseph heard them and wept; but he would not speak peace to them yet. Their trouble must be greater, even overwhelming, so that they could bear no more. Then he said to them, "I am Joseph, whom ye have sold into Egypt." They were confounded; they feared and trembled before him. Then he drew near to them and said, "I am Joseph, your brother," and fell on their necks and kissed them. This was the

kiss of forgiveness. Joseph forgave them, but they could not forgive themselves. Penitence does not cease with the sense of forgiveness. The greater the evidence of pardon, the greater the flow of penitential tears. The sense of many sins forgiven will produce much love, and an abundance of love will increase the sweetness of the stream which flows from the heart subdued by pardoning love. There is at first a very bitter ingredient in repentance, but the tree of life sweetens the waters of Marah. The redeemed will forever remember their former state of sin and pollution, while gratitude for their deliverance from iniquity will inspire them to sing louder and sweeter strains to Him that loved them, and washed them in His own blood.

The church in Middletown is one of the five Baptist churches which constituted the Philadelphia Association, the first in America, the mother of the hundreds which now exist. When we remember that small beginning, and look upon the present expansion and strength of the Baptist churches, we may well exclaim "What hath God wrought!"

This ancient church stands as an honorable matron, surrounded by at least five of her daughters, who are striving to emulate her virtues. The New Jersey Baptist churches are proverbially good to their Pastors, steadfast in the faith of the gospel, peaceable, and ready to submit to the government of Christ. Consequently brotherly love and unanimity mark the religious gatherings of our churches in this commonwealth. May not the influence of

this mother church, in her early days, when that eminent man of God, Abel Morgan, presided over her, under God, be among the influences that has brought about this happy state of things?

During the whole time I served this beloved church I have no recollection of one unpleasant circumstance to mar our happiness as a church. The membership maintained a circumspect deportment, letting their light shine, endeavoring to keep the unity of the Spirit in the bond of peace, and God was glorified in them.

In the first years of my pastorate intemperance was rampant in the community, threatening us with a war of extermination. Yet as thickly as the arrows of alcohol flew, I remember but one among the members who was wounded. While on his way to New York he received a flesh wound, but he hastened to the good Physician for healing, and then to the church, where he gave vent to his sorrows in groans and tears, because he had dishonored the cause of Christ and grieved the hearts of his brethren. * * * * * * *

[Here the recital abruptly closes. Probably feebleness prevented further writing at the time, and for some cause it was never resumed.]

After serving the church in Middletown twelve or thirteen years, with marked acceptance and profit to the church and community, he removed in the spring of 1837 to South Trenton, in New York, and took charge of the church at Holland Patent. He organized a church at South Trenton, in connection with North Gage, and they built a house of

worship at South Trenton, where he labored two years, and then two years at Deerfield Corners, traveling nine miles every Lord's day; the church, in its poverty, only giving him a salary of $100 a year. Then he successively served the churches at Lower Dublin and Holmesburg, in Pennsylvania. In 1851 he removed to Middletown again, and, as a patriarch among his children, was welcomed with veneration and love wherever he went among his former hearers. He continued to preach, as strength permitted, for the churches in the vicinity of his home, and in a wider circuit, including New York city and the churches in the East New Jersey Association. But a few weeks before his departure he preached for the church at New Monmouth, the last of the sermons printed in this volume. After eighty-two years of pilgrimage, the messenger for whom he had patiently waited, announced to him that his glorious King Jesus desired his attendance in the royal presence. Just as the weary Saturday was giving place to the day of rest the doors of the clay tabernacle began to open for the escape of the redeemed soul. The last conflict was short. There was barely time to summon his son's household, who did all that affection could do. Before the Lord's daylight of Sept. 24th, 1865, streaked across the broad Atlantic, upon which, from his window, he had so often looked, he was bathing in the glory of the throne. Another harp added its notes on that Sabbath to the worship on high—another voice, not tremulous, but in full, round perfection, helped

to sing "Worthy is the Lamb." The happiness of heaven was *intensified* by the arrival of another of the blood-washed, who had turned many to righteousness.

[The following account of the funeral is furnished by brother D. B. Stout:]

The funeral services took place on Tuesday, Sept. 26th, when a large number of his friends assembled at the house of his son. The body was laid in one of the most beautiful caskets that I ever beheld, while the countenance wore that placid meekness which always characterized him in life, and deeply impressed us with the thought that our friend was sweetly sleeping in Jesus. After prayer by brother Harris, the pastor of the church to which he belonged, a long train of weeping relatives and friends followed him to the meeting-house of the First Baptist Church, at Middletown, where they were joined by a large concourse of friends gathered from distant parts of the surrounding country. The body was placed in front of the pulpit, while the house was filled with a solemn and weeping audience. The 1118th hymn was read by the pastor and sung to an appropriate air by the choir, commencing with the words—

"Servant of, God well done!
Rest from thy loved employ.

After which the 15th chapter of 1st Corinthians was read by Rev. Mr. Cailhopper, of Keyport. The Rev. Charles E. Wilson, of Holmdel, led the assembly in prayer, when an appropriate hymn was read

by Rev. Wm. V. Wilson, of Port Monmouth. Father Roberts having left in writing a request that brother D. B. Stout would preach upon the occasion 'Christ and the Resurrection,' this request was complied with by a short sermon on the 15th of 1st Cor. 20th v.—"Now is Christ risen from the dead and become the first fruits of them that slept," together with a brief history of his labors and success in the christian ministry. Brother Harris then gave a short address in reference to the experience of his last days, in which it was evident that he was ripening for the world of glory. After which prayer was offered by brother Middleditch, of Red Bank, when brother Millspaugh, of the Reformed Dutch Church, pronounced the benediction. I suppose that not less than five hundred persons then came to look for the last time upon that face which they had only known to love; who had often addressed them most affectionately on the great interest of their souls, and from whom they seemed instinctively to hear as coming from his cold remains the words once attached to the breast of the sainted Payson—"Remember the words that I spake unto you while I was yet with you."

The New Jersey Baptist State Convention, at its meeting a few weeks after the funeral, adopted and printed a report of their obituary committee, in which special reference is made to his life and labors. At the meeting of the East New Jersey Association similar notice was taken of his departure.

In the annual letter to the Association the Second Middletown Church writes: "One event has occurred within our church which is of interest to the members of the Association. Our aged and venerated brother, Thomas Roberts, has gone from our midst to his rest above. We can truly say that his place, probably, can never be filled. Aged, wise, and experienced, lovely in spirit and life, generous and devoted to Christ and his cause, always ready, as far as the infirmities of age would permit, for every good work, he had lived long among us and ever exhibited the spirit of the journeying pilgrim expecting to reach the land of rest. Suddenly his journey ceased and the aged pilgrim entered the gates of pearl, leaving his brethren and numerous family the legacy of his meek, laborious, and persevering example."

[Substance of an oral communication from Rev. Dr. C. G. Sommers, for many years pastor of the South Church, New York, and a fellow student with brother Roberts:]

I became acquainted with brother Roberts in 1814. I soon found my heart specially drawn to him, and loved him for his simple, unaffected, pure piety. Our companionship was profitable, and I recall, with interest, incidents illustrating his self-denial and devotedness. I have known him when on a journey to his home to abstain from his meals, for the sake of his dear family, and more than once he walked from Philadelphia to Newark, that he might reserve means to pursue his studies.

Our public work lay in different directions, but

our occasional meetings were always productive of great pleasure. His sermons were powerful because they were full of truth, and were delivered in an affectionate, persuasive, earnest manner, which won the attention of his hearers.

I vividly remember a passage in one of his sermons, preached for me at Troy, which had a powerful effect upon the congregation and my own sympathies. In speaking of the christian's prospect of heaven, he referred to his first approach to our shores. Said he, "the sailors were earnestly speaking of friends who would soon welcome them home; while poor I had no friend to greet me; but, brethren, we may rejoice as we think of our glorified predecessors, who will greet us on our arrival at the Port of Peace." He then made a powerful application of the subject.

He thought much of heaven—I believe he is there. One of my highest pleasures, after seeing the exalted Saviour, will be to shake hands with the sainted Roberts.

LETTERS.

[From Rev. W. B. Harris.]

Leonardville, Aug. 9, 1866.

Rev. H. F. Smith,

Dear Bro.:—You requested me, as the pastor of the church of which the late venerable and pious Thomas Roberts, Sr., was a member, to give some facts and incidents relating to his last days, and our relation as pastor and member. This I will do as well as I can in the brief time you have given me to recall and put them together.

At my settlement here my acquaintance with brother Roberts commenced. I then learned that he was a minister, and also his former relation to this church and that of the First Middletown. I learned of his intimate acquaintance and influence with the churches in this vicinity also, and I confess to a fear that I might be embarrassed and made somewhat uncomfortable in my position as pastor of a church with a member of his age and experience and former relation to the church and neighborhood; but in this I was agreeably disappointed. I found him to be the always living christian, not only as regards the doctrines and practice, but also the spirit and experience of the gospel. He was

decided in judgment, but very meek and humble, and in the nearly four years of my relation to him as pastor I never knew him to assume any precedence, or dictate, or insist upon any course of his own, nor to attempt to encroach upon any prerogative or privilege of mine or his brethren. As to zeal for Christ's truth and cause, both here and elsewhere, he was warm and anxious, and active, as far as age and infirmity would permit. He gave of his means as the Lord prospered, and labored as strength favored him for the cause; he would supply a neighboring brother's pulpit when he was indisposed or needed leave of absence, or he would offer an exhortation from time to time, in the protracted or other meetings, and that in tears and with an energy that would exhaust him. Several times during his last year here, he remarked to his pastor, that if it was agreeable he would like once more to state the truth to the people as it might be the last time. At a time of great affliction in the pastor's family, he could not preach the funeral sermons, being nervous, but he would take the pastor's place on sabbath. This was but a month or so before his death. At the time of the jubilee meeting of the Missionary Union he had three hundred dollars, which he had especially designated to aid his son in case of draft, but he must appropriate one hundred to the Lord's cause and trust him for it. At the church at home he was ever ready to contribute his part (which would compare well with any others) for all good objects. Having been a pastor

and knowing their needs, he was always solicitous that his Pastor should be well cared for. In his private or social intercourse with myself he was always frank, confiding, simple and affectionate. When I called at his residence, which was at his son's house, he frequently would, after a little chat with the family, lead me into his private room or study and notice what he had done in writing or study, and enter into a conversation, the topics of which invariably pertained to the church, its prospects, &c., and to his own experience and prospects, and the fact that he was waiting his Master's call. "I am waiting, brother Harris," was his language. He would sometimes intimate that it was at a distant period that his preparation had been made, and that it was the same then as ever. He had emphatically that love which casteth out all fear. A few months before his death he hinted, from time to time, that he suspected disease of the heart in his case, and asked its symptoms. I remarked that if he had that disease his death might be very sudden. "Yes," he said, "that or otherwise, would be all the same in the result. My Master knows best what way." From this time he seemed to be settled in a consciousness of an early end to his pilgrimage. It soon came, and in such a manner as gave no opportunity for death-bed expressions. He has gone, and faith, which we live by, is changed to fruition with him.

Yours, truly,

Wm. B. Harris.

[From T. Roberts.]

New Monmouth, July 27th, 1866.

DEAR BROTHER SMITH:

In answer to your request that I should write some reminiscences of my beloved father, I would say that I feel myself inadequate to the undertaking. The most interesting portions of his life and labors passed whilst I was too young to remember them to record them with sufficient correctness, and the latter part of his life was spent in fields so distant from my residence that I have very little knowledge of them. In regard to his extensive labors I would say, in the Great Valley Church, Pa., he labored in out-stations; at Valley Forge, where has grown up, from the seed sown by him, a church which I believe is called Phœnixville. He preached regularly at Norristown, at Paoli, at Radnor, at the Lamb Tavern, and at other places which I do not recollect, at most of which places Baptist churches have been established. At Norristown he was frequently invited to fill the pulpit of the Presbyterian church, and also of the Episcopal church. High Churchism could not have been so rigid then as now. At one time he called in at a Quaker meeting, and after siting a while the Spirit moved him to speak, and he preached them a gospel sermon with which the old friends were delighted. When he first came to the Middletown church he resided at Baptist-town, now Holmdel, where was the parsonage, and preached Lord's-day mornings alternately there and at the village of Middletown, and in the afternoon

and evenings, and during the week at various out stations. He occupied all the following named places, some of which have been lost to the Baptist cause from not having been occupied since:—Edinboro, Colts Neck, Fox or Red Hill, Middletown Point, two places in the vicinity of Keyport, (for Keyport was not in existence then,) Waycake, now called Granville, the Dennis neighborhood, now called Harmony, Chanceville, now New Monmouth, Shoal Harbor, now Port Monmouth, Riceville, Leonardville, the Chapel, Headen's Corner, Leedsville, and Morrisville. In this large field and out of this one church of Middletown there are now the following churches, viz., Middletown, First and Second, Holmdel, Keyport, Middletown Point, Port Monmouth and Red Bank. Whilst laboring in this extensive field I never heard him complain of weariness or sore throat. He did not depend alone on his pulpit labors, but also labored much with individuals. In commencing the temperance movement he first prepared many by private conversation, showing its importance, and then preached the first temperance sermon from Paul's words—"I speak as unto wise men, judge ye what I say," and about seventy signed the pledge. This was at the very commencement of the movement, by which many hundreds have, we trust, been saved from a drunkard's doom.

He was very successful in healing dissensions and allaying irritations. When he came to Middletown it was strongly antinomian. Without immediately

attacking it he gradually undermined it by, or overwhelmed it, with the truth, so that it gave way to a strong missionary spirit. Once in a time of great political excitement, a sermon he preached on political abuses highly offended a worthy brother, who was an active politician, and thought he meant to reprove him in particular. As soon as father heard of it he wrote him a kind letter, without detracting anything from the truth delivered in his sermon, which so calmed him that the next day he came to see father, and seizing hold of him, exclaimed "Brother Roberts, I love you better than ever."

Yours,

THOMAS ROBERTS.

[From Rev. Dr. Webb.]

New Brunswick, June 19, 1866.

MY DEAR BROTHER SMITH,

I wish that I could supply what is lacking of the history of the life and labors of our dear departed brother Roberts, but I cannot. My acquaintance with him commenced about the time that he became pastor of the church of Middletown; but it was not my privilege ever to be much in his company or to hear him preach, only at rare intervals. When I did hear him I was soon made to feel that there stood before me a *good minister of Jesus Christ*; and this impression was deepened by all that I knew of him, in or out of

the pulpit, until he finished his course. It seemed to me that the MASTER had, in a peculiar manner, anointed him to preach glad tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. And in another aspect he reminded me of what is said of his blessed Lord, that He should not cry, or lift up, or cause his voice to be heard in the street. A beautiful humility and a lovely sympathy shone in his whole character. The doctrines that he preached were, as all who read his sermons will perceive, what have been called Calvanistic. But he did not preach them as coming from men, but as they lie in the Scriptures of truth, and as constituting the glorious gospel of the blessed God. This gospel our dear brother loved to preach, and God blessed him and made him a blessing to many.

His ministry was in a peculiar manner made a blessing, in harmonizing discordant elements, which he found in some of the churches he served, and in promoting the unity of the Spirit in the bonds of peace among the disciples of Christ; and while he was a good shepherd of the flocks over which the Holy Ghost made him an overseer he was also instrumental in gathering many into the fold of Christ. Several precious revivals occurred under his ministration, when happy numbers turned unto the Lord. But I will not write more of these feeble and imperfect statements, assured that you can derive from other sources far better and more compe-

tent statements of the life of this good man, whom the Lord gave to his people of this land, and who, having served his generation by the will of God, has now fallen asleep in Jesus.

Yours, very truly,

G. S. WEBB.

[From Rev. C. E. Wilson.]

Holmdel, August 14, 1866.

DEAR BROTHER SMITH,

The parsonage at Holmdel was the first place where Father Roberts resided after he took charge of the Middletown Baptist Church, preaching in each meeting-house once in two weeks alternately. Three or four years after his settlement he bought a farm near Middletown, making that the place of his residence the remainder of his pastorate.

A few years after his removal to Middletown, he said to the brethren at Holmdel, publicly, "I think it would advance the cause to have two churches and two ministers. When I am prevented from getting here at the stated time you are without preaching four weeks. If you will form yourselves into a church and get a minister I will give you thirty dollars towards his support out of the three hundred dollars I receive for my services." The brethren responded to the wise counsel, and the Holmdel Baptist Church was the first of the group

of Baptist churches which now encompass the mother church.

Brother Roberts was a man of strong faith. Before steamboats began to run between New York city and Monmouth county he was crossing the Bay in a sloop, when a great storm overtook the vessel and all on board expected to be lost. In alluding to this circumstance from the pulpit on a subsequent sabbath morning, he said—"When the storm was raging and all on board expected to be lost I examined myself and found I was on the rock Christ Jesus, and had no fear."

He had a talent for the elucidation of scripture. At one time he taught a large and interesting bible class at Holmdel. An aged sister, who was a member of the class said—"The lessons were very interesting, as brother Roberts made everything so plain."

He was greatly respected for his sincerity. An aged gentleman, residing in the neighborhood, said to me, not long since—"Mr. Roberts and myself could not agree on some doctrinal points; on meeting me at a certain time he said 'Mr. ——— why do you come to hear me preach when you do not believe what I say?' I replied 'I believe you are sincere in what you preach.'"

It was at a communion season when the writer was received, by letter, into the Holmdel church. Brother Roberts was present and gave the hand of fellowship. His remarks on that occasion were rich in experience—instructive, simple, tender, and impressive, and uttered with a heavenly unction; they

moved the congregation to tears. He seemed to care as deeply for the flock as when he was the under shepherd.

Our people, who knew brother Roberts, always speak of him with great respect. Whenever he made us a visit they were glad to see him, to hear him preach, and have him share their hospitality. A worthy sister in speaking of the esteem in which he was held and the result of his labors, says—"he was instrumental in bringing about several reforms in the congregation. He formed a Female Benevolent Society, a Female Tract Society, and a Sunday School Society. He baptized a goodly number during his stay among us. His preaching was always edifying, and he was greatly beloved by the members of the church and congregation."

According to the testimony of the brethren, brother Roberts did not shun to declare the whole counsel of God, and to keep before the people the distinctive views of the denomination. But he did it in a christian spirit.

Uniformity was a prominent trait in his character. Were you to see him to-day you would see what he was yesterday and what he would be to-morrow. The impression he made upon the public mind was less marked than it would have been had he possessed some bold trait in wide contrast with others. Just as the scenery on the banks of the prince of rivers, in consequence of its sameness, fails to impress the traveler who navigates its waters, as it would were the sameness every now and then in-

terrupted by some bold cliff or lofty mountain. But this uniformity did not make him less useful than he otherwise would have been.

In his religious life, brother Roberts was not like the meteor that flashes through the heavens, filling the beholder with wonder and admiration and then disappears, but he was like the polar star, whose position is always known and which shines with uniform brightness. Neither was he in his religious life like the brook that overflows its banks in a copious shower, but nearly disappears after the rain has subsided, but he was like the broad river, that flows silently and with nearly equal volume and velocity.

Your truly,

CHARLES E. WILSON.

[From Rev. Dr. Babcock.]

Barrington Center, R. I., 24th Sept., 1866.

REV. H. F. SMITH,

My dear Brother;—In this cool retreat, on the shores of the Naragansett, I willingly seat myself to comply with your request for some personal recollections of that dear man of God—that servant of Christ, of His church, and of the heathen—father THOMAS ROBERTS. There is a pure, unmixed fragrance in all his name, and memory, and history, so far as I can recall them. In anything I may now write, away from my home, and from such memoranda and books of reference as I

could there consult, you will have bare personal recollections, without much order or reliable dates.

I cannot be quite sure whether my acquaintance began with him when I was a member of the Faculty of the Columbia College, D. C., (where two of his sons were educated,) in the years 1822–23, or whether I met him at the Triennial Convention, in Washington city, in the year 1823, or at the next one in New York city, in the year 1826. In the latter, acting on the committee upon Indian Missions, with brethren Cone, Wayland, and men of that standing, and having myself to write and present their report to the convention, his character and his labors among the red-men would not fail to impress themselves on the mind. So did all the reports and letters which he subsequently sent, more or less of which were published and read by all of us, at the time they appeared, as an important part of the current religious literature. They had stamped on them, indelibly, the writer's well-known character of vivid truthfulness, and that sterling honesty which gave additional weight to them, for all who knew their writer. My membership in the Foreign Mission Board, for several years afterwards, helped to impress me with his worth, his reliability as a missionary; one whose singleness of aim and steadiness of purpose were sure to be the more fully appreciated, when compared with the lack of these essential qualities in others. It was, however, the personal intercourse I had with him, and the savor of his pastoral influence in some

of the churches where he labored so successfully, after his return from his missionary services among the Indians, that have fixed themselves in my mind most indelibly. Such intercourse as I have enjoyed with some of these churches has convinced me fully, that as a preacher and pastor, he had so cared for the spiritual health of the flock, feeding them with knowledge and understanding, and guarding them from grievous wolves (often in sheep's clothing,) who would rend and not spare the flock.

His preaching, as I learned of it, either by the testimony of his constant hearers, or on the few occasions when it has been my privilege to listen to him, has been eminently spiritual, abounding in those exuberant gospel themes, and richly imbued with such apposite illustrations, as fix the attention at the time and many of them abide in the memory long afterwards. I would willingly give you my recollections of some of these, even after so long a distance of time, but I am sure you will have them in a more perfect form and with more attractive fullness from others. His fine, genial, commanding presence, his gentle, mellow, and in his later years, slightly tremulous voice, added a charm to his discourses, giving a pathos to his utterances which all familiar with him delight to remember. It was very far, however, from the maudlin weariness into which some allow their affectionateness to degenerate. There was sound reasoning without the parade of technical logic, and the results of studious and valuable criticism, unmixed with preten-

sious pedantry. Moreover, the influence of his preaching was enhanced rather than diminished by his practice. Neither undoing or overdoing of the lessons of the pulpit could ever, in father Roberts' case, be found in his life.

This leads me to remark on the character of his ministerial intercourse in general, and especially that with his official brethren. There are men, good men, in the general estimate, whom you would a little rather not have come into your family, or if a pastor, to mingle freely and long among the members of your flock. From what you know of their habits of life or the injudiciousness of their speech, you would expect to have trouble in weeding out the tares which they would sow among the wheat, or to eradicate some harmful virus which they had, very thoughtlessly, perhaps, exuded on those with whom they came in contact. Just the reverse of this was always, so far as I could see, the thoughtful, considerate aim, and the studious, successful endeavor of this man of God. Sufficiently exact in all the amenities of life with whomsoever he mingled, there was more especially a hearty and healthful regard for the feelings, the character, the reputation and influence of his brethren in the ministry, which made him more than welcome to their houses and hearts; more than merely safe—a rich blessing rather—wherever he could move and mingle among their people. Take him for all in all, his piety, his benevolence, his prudence, his wisdom, and his untiring efforts to honor his divine

Master and bless his fellow men, not soon shall we look upon his superior or even his equal.

Yours most fraternally,
RUFUS BABCOCK.

[From Rev. Edgar M. Levy, D. D.]

Newark, Oct. 1st, 1866.

DEAR BROTHER SMITH,

The last time brother Roberts visited Newark I had the pleasure of entertaining him. I felt amply rewarded by the hours of sweet fellowship and Christian conversation we were permitted to enjoy. Saturday evening was spent in listening to a recital of his conversion, his call to the ministry, and his early labors among the Indians. He claimed to have organized, while engaged in his Indian mission, the first temperance and anti-slavery societies ever instituted in America. The hours fled too fast, as the good old pilgrim told us of the olden times; and the faithful soldier of the cross, with modest and grateful manner, related the story of battles fought and won for Jesus.

"Now upon the first day of the week, very early in the morning," I was awakened by the sound of a voice in the adjoining room. I listened—it was dear brother Roberts engaged in prayer. For at least one hour that voice did not cease. He had not risen from his bed, for it must be borne in mind he was aged and growing feeble, and yet he could

not risen from his bed, for, it must be borne in mind, he was aged and growing feeble, and yet he could "remember God upon his bed, and meditate on Him in the night watches." It was a beautiful Sabbath morning in June; all nature was filled with praise; the birds were singing in the branches, and the flowers were swinging their perfume out upon the air, but more beautiful were the devotions of that aged Christian, already ripe for heaven, and sweeter far to the dear Redeemer was the fragrance of his praise. We shall not soon forget that last visit of our departed brother to Newark, nor cease to feel grateful that it was our privilege to entertain the faithful servant of Christ.

Yours truly,

EDGAR M. LEVY.

SERMONS.

SERMON I.

THE POOR RICH MAN.

2 Cor. vi: 10.—"As poor, yet making many rich; as having nothing, yet possessing all things."

The contrary of this is more frequently found among men. The rich *poor* man—he abounds in wealth, but is not rich toward God. He applies the Lord's property to his own uses, forgetting that he is only a steward, and that it is required in stewards that a man be found faithful. Whether the steward notes his transactions or not, the Master does; and he will soon exhibit his unerring ledger, and say, give an account of thy stewardship, for thou mayest be no longer steward. How deplorably poor will be his condition when he is found a defaulter in ten thousand talents, and has nothing to pay. Let the rich *poor* man listen to that inspired word, "Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute,

willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life." Happy the man who is taught of God to make friends of the mammon of unrighteousness. When he fails they will receive him to everlasting habitations. The way to do this is to honor all the drafts which bear the signature of the great proprietor. It matters not to you whether the bearers are those who need bread, the ignorant who need instruction, or the toiling missionary in distant lands; honor the Lord with thy substance and with the first fruit of all thine increase. This will evince thy love to God and show that thou art rich in faith and an heir of the kingdom which he hath promised to them that love him. Let us leave the rich *poor* man, in hope that he will profit by the exhortation, and turn our thoughts to the poor RICH man.

If Paul had any property at Jerusalem it was doubtless confiscated by the Jewish court as soon as they heard of his conversion to christianity, and the inheritance from his forefathers which he once prized so highly became worthless in his esteem. He found near Damascus a Pearl of great price, whose brightness outshone the sun at noonday. He was so charmed with the loveliness of Jesus that he immediately relinquished into his hands all property and claim in himself, and while his heart resolved his lips exclaimed "Lord what wilt thou have me to do?" The conflict was severe but short. Soon the victory perched on the brow

so recently crowned with thorns; one of the chief enemies of the Cross was slain and made alive; Jesus' power was displayed to save the chief of sinners. Paul's own words testify to the relinquishment of the privileges, to a Jew as precious as life. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews." "But what things were gain to me those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord, for whom I suffered the loss of all things, and do count them but dung that I may win Christ."

Look at the contrast in this man's circumstances. He leaves Jerusalem clothed with full authority from the High Priest. Exulting in his commission, bloated with self-importance, glorying in his zeal and self-righteousness, breathing out slaughter against the disciples of Jesus, confident that he is doing God service, he passes through the gates with flying colors amid the applause of the multitude for his zeal in maintaining the traditions of his fathers.

Now see him enter the gate of Damascus, pale and haggard, his eyes sightless, his conscience smitten. The words he heard a little while since follow him and harrow his spirit—"Saul, Saul, why persecutest thou me?" He can give no reason for his conduct, otherwise than by confessing his guilt and crying "Lord forgive," I did it ignorantly, in unbelief, yet my ignorance is no palliation for my guilt, for Moses and the Prophets wrote of thee,

clearly describing thy person and character, so that I might have known thee. And thou thyself didst often preach in the streets of Jerusalem, when I might have heard thee; but oh! the prejudice of my wicked heart shut my eyes from seeing thy works, and stopped my ears from hearing thy words. Moreover, I stood near thy martyr Stephen when he delivered his dying testimony. My ears heard the words, but my heart was steeled against their entrance. When he said "Ye stiff-necked in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye," these words made me exceeding mad against him, and I, with others, gnashed on him with my teeth. When the question of execution was put I gave my voice—"*stone him! stone him!*" I saw him before the council, and so tranquil was his spirit that his face shone as the face of an angel. I stood near him when he suffered and held the outer garments of his murderers; I saw him calmly kneeling while the stones showered upon him; I heard him crying with a loud voice—"Lord lay not this sin to their charge."

O brethren, there was fasting, praying, confessing in that home of Judas, in the street "Straight." Jesus recognized it and said "Behold he prayeth." That *poor* man cried; the Lord heard him and saved him from all his troubles. He obtained mercy because he did it ignorantly in unbelief. He had the means of knowledge, but his Jewish prejudice was so dense that he could not discern the features of Messiah in Jesus of Nazareth, like the

crucifiers, whose ignorance of the real character of Christ was made a plea in their behalf. "Father forgive them, for they know not what they do." "Which none of the princes of this world knew, for had they known him they would not have crucified the Lord of glory."

The ignorance and unbelief of men are highly criminal in the sight of God; still, they are not unpardonable. Saul went a great way in sin, but restraining grace prevented him from passing the bounds of mercy. No doubt he had for three days and nights the most despairing apprehensions that the mercy of God was clean gone, and that he would be favorable no more. O what fearful looking-for of judgment and fiery indignation that poor sinner had!

The Lord now sent Ananias to him with a message of mercy. When Ananias heard the name of Saul of Tarsus he was terrified, and would fain be excused, but the Lord said "Go thy way," dismiss thy fears; I have had him in hand for three days and his enmity is subdued. The tiger is slain, the lion has forsaken his den and the lamb is there instead, "Behold he prayeth." Go thy way; haste, there is no time to lose; he is in the jaws of despair; go, pluck him out, and tell him that he is a chosen vessel unto me, to bear my name before the gentiles, and kings, and the children of Israel. Brethren, if we wish to see a case of extraordinary poverty let us go to the house of Judas, and let us get there before Ananias arrives. There lies Paul, weak and

emaciated. He would weep, but agony has shut the fountain of his tears and not a drop will moisten his sightless eyes. Hear him bemoan his sad condition—I had a righteousness which I thought was blameless, but that light on the way discovered it to be utterly worthless. He that met me tore it away and my soul is left naked—exposed to the curses of the law and the lashes of my guilty conscience. I was alive, or thought I was, but the commandment came, sin revived, and I died; I had a God, or thought I had, but I call on him and he does not answer me; I had a hope, but it has been swept away as a spider's web; I had a heart light and buoyant, but oh! that question "Why persecutest thou me?" has crushed it. I am *poor* indeed, without Christ, without God, and without hope.

O Paul, you shall see that though poor yet you shall make many rich. Having nothing yet possessing all things. When worldly men become poor they call themselves unfortunate, using the phrase to shield themselves from blame. I think Paul never complained of his great failure. In his bankruptcy began his prosperity. O happy failure! O blessed poverty! that compelled him to seek true riches at the door of sovereign mercy. While prostrate, begging, he found his great possession. "As having nothing yet possessing all things." Great wealth is apt to beget great pride—not so with the true riches; the more of that a man has the less he esteems himself. Here is an example.—"Unto me, *who am less than the least of all saints*, is this grace

given, that I should preach among the gentiles the unsearchable riches of Christ." He deemed himself of saints the least and of sinners the chief; he owed all to free grace. I think I hear him say, "If I am born again it was not 'of blood, nor of the will of the flesh, nor of man, but of God.'" If I differ from my former self, God makes me to differ, so I have no more to glory. Since I saw Jesus and his wondrous cross, on which my sin was cancelled and my soul redeemed, my constant prayer has been "God forbid that I should glory save in the cross of Christ."

Secondly—Let us now, my brethren, spend a few minutes in surveying *Paul's great possessions.* "As having nothing yet possessing all things." The Apostle loved to show his valuable presents to all who had any desire to see them, and he was careful to tell everybody, who gave them to him, and under what circumstances he received them. While he was telling the story he would frequently have to stop short and give vent to the flame of gratitude in his heart—"Thanks be unto God for His unspeakable gift!" "Unto me, who am less than the least of all saints is this grace given." O my brethren, it is truly delightful to go with Paul into his treasure-house; he can exhibit every article to such good advantage that we can scarcely fail to appreciate all; and when visitors admire and covet the jewels he is sure to tell them that the Master has plenty more in store for the poor, "for," says he, "it pleased the Father that in HIM (Christ) should

all fullness dwell." "God is rich in mercy to all that call upon him."

This store-house is open and free for all to come and see what grace can do in taking the poor from the dust and setting him among the princes of his people.

"Come ye sinners, poor and needy,
Come to Jesus and receive;
Every blessing now is ready,
Ready in his hand to give."

In my lifetime I have been at the patent office, at Peale's Museum, and the Crystal Palace. In these I admired the wonders of nature and art. My curiosity rose so that I regretted the flight of time which forbade my longer study. When I enter Paul's museum of sacred treasures and heavenly curiosities how far it transcends the others. What variety! how beautiful the arrangement! Here are all the parts needful in man's salvation; all shine with heavenly lustre, resplendent with the love of God to sinful men.

Paul though dead yet speaks, and exhibits these wonders as he did when on earth. He is very particular in his explanations. If he has painted election, he is sure to inform us that it is of grace. "There is a remnant according to the election of grace." If he shows us redemption, he ascribes it to love. "Who loved me and gave himself for me." He points to "calling," and says—"Who called me by his grace and revealed His Son in me." There is justification; "We are justified freely by his grace." Behold hope; a good hope through

grace; and see full salvation. "By *grace* are ye saved."

Thirdly—Now see how Paul USED HIS POSSESSIONS. "As poor yet making many rich." He did not pretend to confer *saving grace* on others, for he always insisted that it was the prerogative of God to save sinners.

From the period when God revealed his Son in him he was indefatigable in proclaiming the truth to his fellow men. No threats deterred, no persecutions discouraged him. He knew that bonds and imprisonment awaited him in every city, but through them all he pursued the object that lay nearest his heart, namely—to enrich a perishing world with the knowledge of Christ and Him crucified. He was instant in season and out of season. Christ committed the gospel to his trust and commanded him to preach it; and he was not disobedient to the heavenly vision, but scattered the precious seed broadcast, so that he could say "From Jerusalem round about to Illyricum I have fully preached the gospel of Christ." The seed of truth germinated and ripened into a luxuriant crop of gospel churches, which in their turn carried the message to many who were perishing for want of the bread of life. *Instrumentally*, Paul made many rich in grace, and heirs of the kingdom which God hath promised to them that love him.

My brethren, God, in making you partakers of the true riches, designs not only your own eternal benefit, but that you should persuade others to come

to Christ for salvation. The principle that actuated the four lepers, who went from the gate of Samaria to the Syrian camp, should govern every christian. When they found the camp deserted and abundant provisions left, they ate what they needed, and reflecting upon the state of the famishing multitudes in the city, they said one to another, "we do not well; this is a day of good tidings and we hold our peace; if we tarry till morning light some evil will betide us." They went and communicated the news to the citizens, and by that act made many rich. So God has appointed, that by telling sinners the glad tidings that a Saviour of the lost has come, men are to be rescued from eternal famine. "Faith cometh by hearing, and hearing by the word of God." Go and say—

> "Now will I tell to sinners round,
> What a dear Saviour I have found:
> I'll point to his redeeming blood
> And say behold the way to God."

Before I close permit me to say a few words to such as have had the riches of Christ presented before you year after year, and to this day have not accepted the invaluable gift. The *last* offer of mercy will come, and that may be *to-day*. When God in anger shall shut up His tender mercy and be favorable no more, and say to you "Because I have called and you have refused, I stretched out my hand and no man regarded, therefore I will laugh at your calamity; I will mock when your fear cometh. Then ye shall call and I will not

answer you. Ye shall seek me but shall not find me."

How doleful was the cry of the foolish virgins when they came and found they were too late! "Lord, Lord open unto us." When mercy smiles all is light and peace; but when mercy frowns all is darkness and despair.

"O sinner seek his grace
Whose wrath you cannot bear;
Fly to the shelter of his cross
And find salvation there."

SERMON II.

DELIVERED AT THE BAPTIST MEETING HOUSE, IN THE GREAT VALLEY, PA., DECEMBER, 1818.

THE RESURRECTION.

1 Cor. xvi: 12. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?*

The apostle seems to be greatly surprised to hear that any who professed to believe in Christ, should say that there is no resurrection.

The denial or rather ignorance of the resurrection, is not a thing uncommon among the heathen, who have not been favored with the scriptures of truth, who "are without Christ, having no hope, and without God in the world." But strange! surprisingly strange! that any among you should deny this: among *you*, Corinthians! you who have heard

* We are happy to say that the latter clause of the text is not applicable to this church, nor to any member in her communion. Yet we have some friends and neighbors around us, some of whom appear to entertain doubts on the subject; while others say there is no resurrection. We love our fellow men, and wish to do them good, that they may know the truth as it is in Jesus, and be blessed with its consoling influence on their hearts.

The belief of the resurrection is not one of those peculiarities that distinguish one denomination of Christians from another; but it belongs to those grand fundamentals of the doctrine of Christ, on which all gospel believers, of every denomination, stand in mutual harmony.

the gospel preached "in the demonstration of the Spirit and of power," and this doctrine insisted on as being essential to saving faith in Christ, how say some among you that there is no resurrection! If your saying be true, "then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in God, we are, of all men, most miserable."

If your saying be true, all the labors of the apostles and the servants of God in every age, were and are in vain. If your saying be true, your faith is also vain; ye are yet in your sins. If your saying be true, Jesus of Nazareth is yet in the grave, and we who declared him risen are false witnesses. If your saying be true, all the dead who died in the faith of Christ, are lost for ever; and we who live and trust in the Redeemer are, of all men, most miserable.

Begone, ye vain suppositions! Away, ye doubts and despairing ideas, ye destroyers of my best hope! Let the truth of God in its strength and glory appear. "*But now is Christ risen from the dead*, (Glory to God!) *and become the first fruit of them that slept.*"

Hallelujah! "*And them that sleep in Christ will God bring with him.*" Hosanna to God in the highest!

In order to vindicate this fundamental truth of the Christian religion, I shall show,

I. The possibility of a resurrection.

II. The certainty that the dead shall be raised.

III. That the same body that dies will be raised again.

I. We are to show the possibility of a resurrection.

With men this is impossible, but with God all things are possible.

1. He is a God of power. He created matter, and formed it into comely order: he made the world out of nothing: "things that are seen, were not made of things that do appear;" therefore we conclude, with safety, that God is able to raise the dead. For he is wonderful in counsel, and excellent in working, doing great things past finding out, and wonders without number.

The ancient Sadduces considered the resurrection a thing impossible. They knew that Jesus Christ preached this doctrine; they therefore came to him with a question on the subject. They wanted to know of our Saviour, who would be the wife of a certain man at the resurrection. In every age, carnal men have carnal ideas; for the natural man knoweth not the things of the Spirit of God. Christ told them that in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven. Thus Christ put them to

silence, and sharply rebuked them for their errors, saying, "Ye do err, not knowing the scriptures, nor the power of God."

Those who, at the present time, question the possibility or certainty of the resurrection of the dead, fall under this severe rebuke of the Son of God. If they knew the power of God, they would not doubt its possibility. If they knew the scriptures, they would not dispute the certainty of the resurrection. He who made the dust of the earth, and from it formed the human body, can also, with infinite ease, raise the same body from the dust again.

2. The Lord is also a God of knowledge, which neither matter nor space, time nor eternity, can limit. We know, Lord, said the disciples, that thou knowest all things. His knowledge is boundless, his understanding is infinite.

Some object to the possibility of the resurrection, on account of the confused state in which the dead at present lie. Thousands are cast together into the grave, where their bodies dissolve together into dust. Some have been burnt to ashes; others devoured by the birds of the air, the beasts of the field, and the monsters of the deep.

We admit that the confusion is too great for man to distinguish between body and body, dust and dust. But that which is obscurity and confusion to us, is light and order to Him whose knowledge is perfect. All things are open and naked to the eyes of Him with whom we have to do. God knew from the beginning the substance that should con-

stitute the body of every individual of the human race. This idea of the profound knowledge of the Deity, filled the mind of holy David with reverential awe, and moved his lips in songs of solemn praise. "I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are all thy thoughts to me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake I am still with thee." Therefore, when the bodies of men return to dust again, the omniscient Jehovah shall behold them as in open day. From him "the grave has no covering." We know that a skillful chemist can decompose compounded matter, and reduce it to its simple principles; the miner can separate the precious ore from the common earth; the little child is early taught to discern between sand and clay; the beast of the field can select nutritious herbage from among noxious weeds; and even the inanimate loadstone can separate particles of iron from a confused heap of powdered metals; how much more can He, who is the great Alchemist of the universe, who taught man knowledge, who giveth instinct to the beast of the

field, and endoweth the magnet with attracting quality; how much more, I say, can the Lord distinguish between dust and dust, particle and particle, and give to each body its own constituent parts!

3. We may further show the possibility of the resurrection, from the wisdom of God. He is wise in heart, as well as mighty in strength. All nature proclaims the wisdom of the Most High. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. "O Lord, how manifest are thy works; in wisdom hast thou made them all; the earth is full of thy riches." Therefore the conclusion is just when we say, that he who reared the universe from nothing, hath wisdom to raise the dead, and clothe his saints with immortal beauty.

You would not dispute the possibility, if a skillful builder were to tell you, I will pull down this house; I will raze its very foundation, and throw the materials into a confused heap; and then I will take the same materials, and build a new house on an improved plan, which shall exceed this in both strength and beauty. You will all admit that a man may do this. Well, why should it be a thing incredible with you, that God should raise the dead, seeing that in him all perfections dwell. His knowledge is boundless. To him, the place or places are known where every human body lies, and the several particles which composed the body of each individual of Adam's race that died, are open and naked to his all-discerning eye. His wisdom is infinite to

guide and direct in the marvelous work of raising the dead. His power is almighty, and to him all things are possible. This establishes our point beyond all contradiction :—*the possibility of the resurrection.*

II. The certainty of the resurrection.

When we were discoursing on the possibility of the resurrection, we were under no necessity of confining ourselves to the scriptures alone for evidence ; for heaven and earth, with all their hosts, stood by to establish the fact. Reason approved of their testimony, and the word of God sealed the truth.

Yet we must not stop here ; but proceed to prove that God will certainly raise the dead. Those who disbelieve the doctrine of the resurrection, dare not dispute the possibility of it, if they acknowledge God to be all-wise and almighty. But here their difficulty lies—whether God *will* raise the dead or not. This difficulty I shall endeavor to remove ; and, by the help of God, show clearly that it is his blessed will so to do. As it regards the will of the Almighty, it is made known to us in the scriptures of truth. Here he hath unfolded his designs, and the counsels of his own will respecting the human family. Hence the appellation of *testament* is given to the word, as being the last will and testament of Jesus Christ our Lord, confirmed by oath, and sealed by blood.

Now, give attention ! all of you give attention to the plain and unequivocal testimonies of God on the subject ! Speaking of his people, he saith, in

Hosea xiii: 14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance is hid from mine eyes." Here Jehovah declares his will, in the most positive terms. The bodies of the people of God who fell asleep in Christ, are in the dominion of death, and under the power of the grave; but death and the grave shall not triumph forever. He will ransom them from the power of the grave, and redeem them from death. Then he proclaims the final overthrow of the monarch of terrors, and the destruction of his strong hold. "O death, I will be thy plagues; O grave, I will be thy destruction." The words *ransom* and *redeem* are synonymous in this passage, and mean the resurrection of the body. The same language is also used in the New Testament, Romans viii: 23. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The eternal God declares that he will raise the dead; and who is he that can hinder him? The dead cannot: for as men were passive in their creation, they shall also be passive in the resurrection. Death cannot: for death, the last enemy, will be destroyed. "Death shall be swallowed up in victory." "There will be no more death:" therefore there shall be no more dead. The cause being removed, the effect must cease. The grave cannot retain its prisoners longer than the appointed hour. God will open the grave, and destroy its power, and

his saints shall rise and sing—"O death! where is thy sting? O grave! where is thy victory?" Jehovah hath determined to raise the dead. The decree is irrevocably fixed, the word is gone forth, and repentance is hid from his eyes.

Listen to another passage, spoken by our adorable Redeemer, John vi: 39, 40, "And this is the Father's will, which hath sent me, that of all which he hath given me I shall lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." The Father, in the everlasting covenant, gave a people to the Son, and in the passage before us Christ declares the Father's will respecting them: that not one of them, nor any part of them, be lost; "that of all which he hath given me, I should lose nothing." The Son of God is faithful to his trust. He suffered to redeem them from the curse of the law. He suffered in soul for their souls, and in body for their bodies, and he will raise up the purchase of his blood at the last day. So intent was the Saviour to impress this consoling truth on the minds of his disciples he repeated it, and assured them that it is not only the will of the Father, but also his own will; "and I will raise him up at the last day."

Hear another of the solemn declarations of the Son of God on the subject. He introduceth it by asserting his power to raise to life those that are spiritually dead, or to renew them by his grace.

John v: 25, "Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." This passage is the same for substance, as that which he spoke to Nicodemus: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of heaven." Nicodemus said, how can this be? and those whom he addressed in this passage were equally ignorant of the work of the divine Spirit: they marvelled.

Then Christ proceeds to tell them of a still more marvelous transaction; when his power should be displayed in the resurrection of the dead. "Marvel not at this," (that some of those who are dead in trespasses and sins shall rise,) "for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Nothing can be plainer or more expressive than these words of our Lord. "The hour is coming:" the precise time is fixed in the Eternal mind, and is drawing on apace. Every revolving year brings with it some of the visible signs of its near approach. Nature hath replenished her stores with the devouring flame, and stands waiting for her God. The voice of Revelation cries to the sleeping children of men, "Be ye also ready!" "Behold the Judge standeth before the door." "All that are in the graves shall hear his voice, and come forth." Every individual of Adam's race, rich and poor,

high and low, great and small, bond and free; even those who are deaf to the melodious voice of mercy, must hear the grave-rending and dead-awakening voice of the Judge supreme, and repair to his dread tribunal, from which there is no appeal.

Our Lord gives us here the distribution of the parties, which are two; namely, they that have done good, and they that have done evil. The apostle Paul, who was faithful to his divine Master, testified the same, Acts xxiv. 14, 15, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." To these agree the words of the angel who spake to the prophet Daniel, Daniel xii. 2, "And many of them that sleep in the dust of the earth, shall awake; some to everlasting life, and some to shame and everlasting contempt." "They shall be judged every one according to his works." The sentence will be grounded on the works done in the body. Good works will appear as indications of the sincere motives which actuated the saints in life; that they loved Christ, that they were sanctified by his Spirit, and possessed a faith which wrought by love. On the other hand, the omission of good works will evidence the wicked to have been alienated from the life of God; void of love to the gracious Redeemer; and actuated by the

vilest propensities: being unsanctified and unholy. "Therefore, these shall go away into everlasting punishment, but the righteous into life eternal."

2. The holy patriarchs, prophets, apostles, and martyrs, with the whole church of God, believed and testified that God will raise the dead. Time would fail to mention all the passages in holy writ, therefore let a few of them suffice for the present. 1 Samuel ii. 6, "The Lord killeth and maketh alive, he bringeth down to the grave, and bringeth up." Job. xix. 25, "For I know that my Redeemer liveth, and that he shall stand at the latter day on the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job did not mean by this sublime testimony, a restoration from affliction and poverty to health and temporal prosperity, as some vainly imagine. This he did not expect, as his own words clearly prove, chapter xvii. 1, 11, 14, "My breath is corrupt, my days are extinct, the graves are ready for me, my days are past, my purposes are broken off, even the thoughts of my heart. I have said to corruption, thou art my father; to the worm, thou art my mother and my sister." Death he expected, death he desired. He had formed an intimate acquaintance with death and the loathsome grave, so that he considered worms and corruption his familiar friends. Do you ask what made the grave, the gloomy grave, appear so pleasant to Job?

I answer, the glorious hope of the resurrection. By faith he saw the day when his Redeemer should appear, and raise him from the dust of death. He had such an animating view of the blessed Saviour, and of the glory that shall appear, as filled his soul with joy unspeakable, and made him desirous that the language he then uttered should descend to the latest posterity. "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth," &c. This he calls the root of the matter.

The knowledge of Christ, and of his ability to save to the uttermost, even from the power of death, is the ground of Christianity in the soul; and where this is wanting, all is wanting. John xi. 24, "Martha said unto him, I know that" my brother "shall rise again in the resurrection at the last day." We find Paul, in a variety of places, contending earnestly for this doctrine of the faith once delivered to the saints. This he preached wherever he went; and for this he endured persecution and reproaches. Acts xxiii. 6, "Of the hope and resurrection of the dead, I am called in question." But the cause of his persecution was his support to endure it. With this he excited the saints to holiness and heavenly mindedness; with this he animated them under their afflictions, and led their minds to trust in God, who raiseth the dead; and, like his divine Master, pointed them to the great reward that awaited them at the resurrection of the just. This was the cor-

dial which he administered to the disconsolate minds of those who lamented the death of their Christian friends and relatives. 1 Thessalonians iv. 14, "If we believe that Jesus died and rose again, even so, them also which sleep in Jesus, will God bring with him." The writings of the New Testament abound with the delightful theme. Romans viii. 11, "If the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." 1 Cor. vi. 14, "God hath both raised up the Lord, and will raise up us by his own power."

Thus you see that the word of God establishes this doctrine in the strongest manner, and that the holiest of men believed and taught the same.

Now let us attend to what Christ and his apostles said of them who denied the resurrection. In the days of Christ there was a large society among the Jews who were called Sadducees, which said there would be no resurrection: these had the audacity to come to the Son of God to dispute the subject. To whom the Saviour replied, "Ye do err, not knowing the scriptures, nor the power of God." Paul exhorted Timothy to avoid them. 2 Timothy ii. 16—18, "But shun profane and vain babblings; for they will increase unto more ungodliness; and their word will eat as a canker: of whom is Hymeneus and Philetus, who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some." Hymeneus,

Philetus, and others, were once professors of the truth; but they fell into this error, and said, that there would be no other resurrection than that of the soul from vice to virtue. They endeavored to persuade the church that it was past on them, and they need not expect another. The apostle Paul exercised the authority with which Christ invested him, and excluding them from the fellowship of the church, 1 Timothy i. 20, "delivered them unto satan, that they might learn not to blaspheme."

This error Paul calls a blasphemy; because it was a plain contradiction of the God of truth, and included a denial of the resurrection of Christ: for the resurrection of Christ, and that of all the dead, are inseparably connected. If we deny one, we must deny the other; or if we believe one, we must believe the other. 1 Cor. xv. 12, "Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?" This is a glaring contradiction: one cannot be without the other. If the head be raised, the members must follow: but if the members remain in the dust for ever, the head was not raised. 1 Cor. xv. 13, "But if there be no resurrection of the dead, then is Christ not risen." "But Christ is risen," "and death shall have no more dominion over him;" and because he liveth we shall live also. The pledge is given, the first fruits have ascended, and the harvest will certainly be gathered in. This the word of truth declares! This the people of God firmly believe! For God is not man

that he should lie, nor the Son of man that he should repent. Hath he said it, and shall he not do it? Hath he spoken it, and shall he not make it good?

Now we shall proceed to the

III and last particular, which is, to show that the same body that dies shall be raised again.

Some have supposed that God will furnish a body of an ærial or spiritual substance, and not of the same constituent parts as possessed their former body. If this were the case, it would be improper to call it a resurrection; for the word signifies to raise again that which fell. And if some other substance be raised, that will not be a resurrection, but a creation. It would be inconsistent with divine justice and goodness, to form a body out of some strange matter, and connect this body, (which neither did good nor evil) to a guilty and miserable soul, and sentence it to everlasting perdition. This can never be. The same body that sinned must suffer. The very identical body that served God will be glorified. That very body of the rich man who walked in flowing purple; that, which fared sumptuously every day; that, which withheld the hand of charity from poor Lazarus, who perished at his inhospitable gate: yes, that very body must rise, and be reunited with that unhappy ghost that lifts up her eyes in torments; must stand before the burning throne, and bear its irrevocable doom: Depart from me, thou cursed, into everlasting fire, prepared for the devil and his angels! For I was

an hungered, and thou gavest me no meat. He that showed no mercy, shall have judgment without mercy. Behold him who was once clothed in purple, now covered with shame and everlasting contempt: that body of Lazarus which was clothed with rags, afflicted with sores, and wasted with hunger, shall rise in glory, without spot or wrinkle, or any such thing. He shall hunger no more, nor say I am sick. He shall freely eat of the tree of life which is in the midst of the paradise of God, and stand on mount Zion with the Lamb, clothed in a white raiment of perfect righteousness and purity.

We shall now proceed to give a further proof of the subject. It is evident from scripture that there are persons now in heaven, with the same bodies for substance as they had on earth. It is said, in Genesis v. 24, "And Enoch walked with God, and he was not: for God took him." Of all the other patriarchs, it is expressly said, that they died. But of Enoch it is said, "he was not." This does not mean that he was not in existence: but the meaning is this; he was not on the earth, nor in the earth. The question is, Where is he? The latter clause of the verse furnishes us with an answer, "for God took him." He was translated from earth into the presence of the Deity. Heb. xi. 5, "By faith Enoch was translated that he should not taste of death; and was not found, because God had translated him." Here some may object, and say, "that flesh and blood cannot inherit the kingdom of God." This is true; flesh and blood, in its pres-

ent corrupt state, cannot inhabit the realms of perfect purity; but Enoch was changed or translated. His change was like to that which will take place on those that shall be alive on the earth at the second coming of Christ; and equivalent to a death and resurrection in its effects. The apostle calls it a translation—a word used with reference to the removing of something from one state to another; as it is said of Abner, that he intended to translate the kingdom of Israel from the house of Saul to that of David.

In common we use the word *translate* in reference to the act of conveying or transferring the substance of books from one language to another. The Bible was translated from the original Hebrew and Greek into the English language; yet we believe it to be the same Bible for substance, and that the translation of it did not alter the subject matter of it; but only clothed the original ideas with new sounds. When men translate, the original gains nothing by passing through their hands, but when God translates, from earth to heaven, the original is greatly improved, as was Enoch. This translation is not a turning of the body into a spirit, nor into another body, but into a spiritual body. It is the same body, for substance, but endowed with the spiritual qualities of incorruption and immortality, as the apostle abundantly proves, 1 Cor. xv. 51—53, "Behold I show you a mystery: we shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, (for the

trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Elijah, the prophet, was also taken up to God. 2 Kings ii. 11, &c. The passage gives three conclusive arguments to prove his ascension to heaven.

First, The express declaration of the Word: "Elijah was taken up in a whirlwind into heaven." It does not say the soul of Elijah; but Elijah, all of Elijah, his soul and body; not towards heaven only, but into heaven.

Secondly, Elisha saw him ascending and cried, "My father! my father! the chariot of Israel, and the horsemen thereof;" and we all know that mortal eyes cannot discern the flight of a disembodied spirit; therefore his body ascended, or how could Elisha have seen him going up?

Thirdly, His mantle fell from him. On this I need say no more than only remind you, that a mantle was then, as it is now, a covering for the body, and not for the soul; hence the body went up, or how could the garment have fallen?

A person informed me lately of some men who argue strenuously, that the body of Elijah fell to the earth. At this I do not so much wonder; because there were fifty strong men of the sons of the prophets, then in Jericho, that thought so too. These were so anxious to go in search after the man of God, that their urgency made Elisha ashamed; and as there was no other way to convince them of

their mistake, he permitted them to go for their own satisfaction. However, after three days they returned, convinced of their weakness; (for the epithet strong does not always convey the idea of mental vigor;) yet it did not once enter into the minds of the men of Jericho to imagine, that the mantle, which Elisha held in his hand, was the body of the prophet.

Persons will turn many ways to evade the force of truth; but truth will prevail, truth will be victorious. These translated men of God are complete before the throne; and furnish an incontestible argument that all the redeemed, in their own bodies, will reach the happy realms of immortal purity.

God is a God of order, and confusion shall not dwell in his presence. When time shall close and be no more, he will establish the order of eternity; when every seed shall have its own body, and all be consigned to their proper places. Then shall the ransomed of the Lord return, and come to Zion with everlasting joys on their heads. All the blood-bought throng shall be as Enoch and Elijah are, and each shall say with holy Job, in my flesh I see God.

Christ arose from the dead with the same body that suffered on Calvary: and it is evident that his blessed body was not changed into a spirit; for he himself said to his terrified disciples, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have."

Well, my brethren, this is the glorious pattern of our resurrection, if we are his. He is the first fruits of them that slept; he is the first born from the dead; which implies that he has brethren to follow him. O, yes! he is the first born among many brethren, and in all things he shall have the pre-eminence. He hath said to Zion, "Thy dead men *shall* live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." The breaker is gone up. He "hath abolished death, and brought life and immortality to light through the gospel." He "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Like unto his glorious body! This absorbs the soul in wonder, love, and praise. For as we have borne the image of the earthy, we shall also bear the image of the heavenly, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality: then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

We do not pretend to comprehend immortality: yet, through grace, we have now and then a glimmering view of immortal glory breaking on the soul. We see the land that is afar off, and the

king in his beauty; but, ah! how dim in comparison to the beatific vision! Now we see through a glass darkly, but then face to face! All things with us now are in part; but when that which is perfect is come, that which is in part shall be done away; all imperfections will be excluded; nothing to molest, nothing to annoy.

> "Nor sorrow, nor sickness, nor pain,
> Nor sin, nor temptation, nor fear,
> Shall ever molest me again;
> Perfection of glory reigns there."

It will be perfection in the highest. It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. Therefore, beloved brethren, having this glorious prospect before us, "let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith;" and "be ye steadfast and unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

A word of comfort to believers:—You daily mourn under a feeling sense of the plague of your own hearts; you groan, being burdened with a body of sin and death. Look forward to the coming of your great Deliverer, who will remove the cause of all your sorrows, and wipe your tears away. No more will you complain of the wanderings of your heart; nor of a law of your members warring against the law of your mind. In that happy state there will be no opposition; the flesh will no more lust against the spirit, nor the spirit against the

flesh; but every power of soul and of body shall move together in delightful harmony, and swell the seraphic numbers of the everlasting song.

Some of you are enfeebled by years, your bodily powers are daily declining, your feet can scarcely bear you any more to the place where your soul delighteth to be, even the house of God, the place where his honor dwelleth. Your ears begin to fail in conveying the joyful sound of the everlasting gospel to the soul. Your voice, that used to join the solemn song, has lost her melody; she sings no more. The eyes grow dim with age, and with difficulty now they trace the lines which grace hath drawn in the book of God. Oh, aged friends! look by faith to the day of your deliverance from the grave, when Christ shall give you a body like his own. Then shall your ears hear the voice of your beloved calling from his throne, "Rise up my love, my fair one, and come away." "The winter (of death) is past, the rain (of affliction) is over and gone! Arise, my love, my fair one, and come away!" Then your feet shall run with alacrity along the shining way to meet the Lord in the air, your eyes shall see your Saviour God. Behold our God, we have waited for him, he appeareth for our salvation! You shall complain no more for the want of abilities to serve the Lord, for every power will be perfect to praise, love, and adore "him that sitteth on the throne, and the Lamb, for ever and ever."

Many of those whom Jesus loves, are sick. Re-

ligion does not exempt from sickness and sorrow; but she promises strength to endure them, and holds forth the resurrection of the dead, as the universal remedy for all the afflictions of the people of God. O! thou afflicted and tossed with tempest, be not discouraged, though your body wasteth away with disease, and though your physicians give you up as incurable; there is a balm yet in Gilead! there is a physician there! Look by faith to the bleeding, dying Lamb of God, who is able to save you to the uttermost. Take the warrant he gives in his blessed word, "he that believeth in me, though he were dead, yet shall he live."

The present state of existence scarcely deserves the name of life, for at best it is but a dying life.

> "The moment we begin to live,
> We all begin to die."

It is like a shadow, always declining until it disappears. Look beyond the present scene to a blessed immortality, when your vile body shall be fashioned like unto the glorious body of the Son of God!

This subject, so full of consolation to believers, wears a terrible aspect to the *ungodly*. You also will have a concern in the transactions of that great day! The grave will not hide you from the face of him that sitteth on the throne. "We must all appear before the judgment-seat of Christ." "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written

in the books, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire."

O sinner, sinner! Lay this to heart betimes, ere the things that belong to your peace be hid from your eyes, and you are called away in your crimes and pollutions to appear before God. Then your case will be unalterably fixed. Eternity, long unmeasurable eternity, will open on your soul, and fill you with deep despair! Then all will be lost and irrecoverable! the day of grace have fled, the accepted time gone! the harvest past, the summer over, and the soul not saved! O solemn thought! O that ye were wise to consider it in time! Fly, instantly fly to Christ, the friend of sinners, that you may be counted worthy to escape those things that shall overtake the ungodly, and stand approved before the Son of man at his coming.

SERMON III.

A QUESTION CONCERNING CHRIST.

"What think ye of Christ?"—MAT. xxii: 42.

This is a short question, but a right answer is of immense importance. Eternal life or eternal death depends upon the solution. Many are regardless of their thoughts as though they exerted no influence on the soul's destiny. Friends be not deceived. Your thoughts may be concealed from men, but not from God, who searcheth the hearts and trieth the reins, and will bring every work into judgment with all our secret things. The human conduct is governed by the thoughts of the heart as the ship is turned by the helm, or your watch is kept in motion by the spring. As we think of the person and character of Christ so is our faith. If we esteem Jesus to be what the word of truth represents, then is our faith that of God's elect, founded on truth as immovable as the eternal throne. The thoughts of good men may differ on natural subjects, such as government, philosophy and ethics, and their *eternal* interests be not affected thereby; but erroneous thoughts of Christ's person and char-

acter, if persisted in, will prove fatal to the soul. "If ye believe not that I am he ye shall die in your sin, and where I go thither ye cannot come." God has given a rule to regulate our thoughts, which is, conformity to his thoughts; and he complains of us departing from it, saying—"Your thoughts are not my thoughts, neither are your ways my ways." We have God's thoughts in His Holy Word, on every important subject, and especially in relation to Jesus Christ. We shall, therefore, proceed to inquire:

I. *What relation Christ bears to God.*

II. *What relation he bears to men.*

The investigation of these two points, under the teaching of the Spirit, will help us to entertain right views and thoughts of Christ, and so insure eternal life. "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent."

I. What relation does Christ bear to God?

What think ye of Christ—*whose Son is he?* Let us hear God's own testimony on this most weighty and important subject. He that hath ears to hear let him hear with the greatest care. The word of God only can settle the great question.

> "This is the judge that ends the strife
> Where wit and reason fail;
> Our guide to everlasting life,
> Through all this gloomy vale."

There was a man sent from God whose name was John, to make known the coming one and prepare the way before him. John administered gospel baptism to him, and when Jesus was baptized "he

went up straightway out of the water, and lo! the heavens were opened to him, and he saw the Spirit descending like a dove, and lighting upon him, and lo! a voice from Heaven saying this is my beloved Son in whom I am well pleased."

On another occasion "Jesus took Peter, and James and John to a high mountain apart, and was transfigured before them. And there were two men talking with Him which were Moses and Elias, who appeared in glory, who spake of His decease which He should accomplish at Jerusalem." The evangelist Luke tells us the subject which occupied the attention of that wonderful conference. It was the death of Jesus—their substitute and ours. The spirits of these glorified ones felt an intense interest in their divine surety, who was about to lay down his life to cancel the claims of justice, as well on their behalf as for all that should thereafter believe on his name. Brethren, what subject can better employ our thoughts and tongues when we meet in conference than the glorious person, the immaculate life and vicarious death of the Son of God? See on yonder mountain two glorified saints, who have left their thrones in heaven and the sweet music of the upper skies for the sake of an hour's conference with Jesus, on the great atonement that was to be made at Jerusalem. Now *it is made.* Oh yes. Jesus cried from the elevated cross "*It is finished.*" Let us not begrudge our time and toil in coming together to talk over the victory of Calvary.* Let us pass the word to

* Preached at Bloomfield, before the East New Jersey Pastors' Conference.

saints and sinners.—"*It is finished.*" Halelujah to the Lamb that was slain! If we thus talk and feel, Jesus will come to our conference and we shall say "It is good to be here." A cloud separated them, and Jesus only was visible, but a voice came from the cloud saying: "This is my beloved Son in whom I am well pleased, hear ye him." What think ye of Christ in his relation to God? He is the Son of God in a more exalted sense than any created beings. Christians are made sons of God by *adoption*, but Christ is the Son of God from *eternity*. There was no point in eternity when He was not the Son of God. His Sonship constitutes him one with the Father. "I and my Father are one." One in nature and essence, one in purpose and design, one in will and action. "My Father worketh and I work." One in name and every divine perfection. Every name by which the true God is known is ascribed to the Son. All works of power, which none but God can do, such as creation, the resurrection of the dead, and the final judgment, are ascribed to him. As the Father is omnipresent so is the Son. "Lo! I am with you alway, even to the end of the world." As the Father is omniscient so is the *Son*. "I know thy works and where thou dwellest." "I am he that searcheth the heart and reins." "Thou knowest what is in man." As the Father is eternal so is Jesus Christ "the same yesterday, to-day and forever;—the "Alpha and the Omega, the first and the last." As the Father receives worship from angels and men so does Jesus. When he brought

in the first-begotten into the world he said "Let all the angels of God worship him." "To him every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

I have briefly shown Christ's relation to God. *What think ye of Christ?* Are your thoughts in harmony with the thoughts of God, of angels, and of all holy men, from righteous Abel to the present time? Does your heart respond to the divine testimony, and do you say with John "This is the *true God* and eternal life." "On His head let the crown flourish."

Christ claimed this relationship. In solemn prayer he said—"Father glorify thy Son that thy Son also may glorify thee." The Father approved his claim, saying—"I have both glorified thee and will glorify thee again." "Who being in the form of God thought it not robbery to be equal with God." The Jews accused him of blasphemy and adjudged him worthy of death, "Because, say they, thou sayest I am the Son of God, making thyself *equal with God.*" They rightly understood him, otherwise he would doubtless have corrected their mistake and saved himself from death. All his mighty works were performed to induce faith in his divine personality and character. No mighty works were necessary to persuade the people that Jesus of Nazareth was a man—a *good* man, a teacher of pure morals, whose benevolent life was a perfect model for imitation. But all this fell short of *faith* in Christ. There is no "God manifest in the flesh"

in it. It is natural—human, not the faith of God's elect. A belief in Jesus as a mere man, being without a divinity in its object, and without divine power in its production, is radically different from the faith which the disciples professed and Christ ratified, when in answer to his question, "Whom say ye that I am?" Peter said for himself and his brethren "we believe and are sure that thou art the Christ the Son of the living God." The Master replied, "Blessed art thou Simon Barjona, for flesh and blood have not revealed this unto thee; but my Father which is in Heaven." Their faith had a divine object produced in them by a divine revealer. "What think ye of Christ?" Do I hear you say "We believe and are sure that he is the Christ, the Son of the living God." Then the blessedness of the early disciples is yours. Let us proceed to show—

II. The relation of Christ to men. In prophecy the Messiah was to be the "seed of the woman who was to bruise the serpent's head." "The seed of Abraham" in whom all earth's families were to be blessed. "The rod out of the stem of Jesse;" "The root and offspring of David;" "The child born;" "The Son given;" "Immanuel, God with us;" "The daysman," capable of putting his hand on offended Deity and on offending man, reconciling both by the blood of his cross. "Great is the mystery of Godliness; God manifest in the flesh." In view of this stupendous display of divine love, who can forbear singing with

the inspired children of Jerusalem "Hosanna to the Son of David! blessed is he that cometh in the name of the Lord, peace on earth and glory in the highest." Look up, poor helpless sinner, thy friend has come. Close with his terms and be friendless no more. He loveth at all times, and is a brother born for adversity. His errand in the world is to seek His poor lost relations. He comes not empty handed. "It pleased the Father that in Him all fulness should dwell." He brings atoning blood to make thy peace with God; a salve to heal thy wounded spirit; a righteousness to cover thy sin-polluted soul, so that the eye of Justice will fail to find a single blemish. O sinner, stand not aloof from thy heavenly relative. Come near and be introduced to him to-day. He seeks thy acquaintance; he knocks this moment at the door of thy heart, saying "Open to me and I will sup with thee, and thou with me." "What think ye of Christ?"

"Say, will you to Mount Zion go?
Say, will you have this Christ or no?

He is not a stranger, but a near kinsman, who came all the way from Heaven to redeem you and restore your lost inheritance. He is bone of our bone and flesh of our flesh; none can sympathise with your infirmity as Jesus can; he sees the conflict now going on in your bosom. O sinner, open thy heart wide and let the Saviour in to decide the struggle.

I wish you to look at Christ in a number of the different positions he occupied to enable you to de-

cide what you think of him. See Him as the great architect of the universe, sitting on the circle of the heavens and compassing the immensity of space, determining what point every orb shall occupy, and describing the circuit it shall travel until time shall end. Hear that voice calling all of them from non-entity into being. "Let there be light, and there was light." This mighty one, who spake and it was done, commanded and it stood fast, was Jesus Christ, whom we preach unto you. So saith the Spirit of truth: "In the beginning was the word, and the word was with God, and the word was God. All things were made by Him, and *without Him was not anything made that was made.*" "For by *Him* were all things created; that are in Heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him. And He is before all things, and by Him all things consist." This all-creating Word "was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Now see the contrast. He that was rich for our sakes became poor, that we through his poverty might be made rich. Oh my friends what condescension! This is love, not that *we* loved God, but that *He loved us.* What think ye of Christ's love? See him an infant of days. What think ye of Christ in Bethlehem? Not only the wise men of the east, but all the Angels of God adored that babe in the

manger. When he brought the first-begotten into the world, He said, "Let all the Angels of God worship him." The flood-gates of love are opened wider than ever before; see the gentle, living stream gliding through the city of David, bearing peace, love and life to men on its tranquil bosom. Here is the embodiment of love. God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have eternal life. Behold him healing men's maladies. The blind are made to see, the deaf to hear, the lepers are cleansed, the lame leaps for joy, and at his word the dead revives. Look at these acts of mercy, and tell us "What think ye of Christ?" who went about doing good. Have you any maladies for him to heal? Spread them before him, for he is now passing by, and saying to you, sin-sick soul, "Wilt thou be made whole?"

Let us take a walk to Bethany. The little village is in mourning, for a good man has been laid in the grave. We will follow those pensive women who are going to the tomb. Do you see the man who stands in the midst of that sighing, weeping group? It is the man of Nazareth. Mark ye how his holy bosom heaves with sympathy, and his lovely face is bedewed with tears. What think ye of Christ at the grave of his friend? Think ye that he had a feeling heart? Now witness the manifestation of divine power. He cried with a loud voice, "Lazarus come forth," and death relinquished his grasp. What think ye of Christ? I think I

hear the whisperings of your hearts. Shall I give them utterance? Surely this is the resurrection and the life; the true God, and eternal life.

Now we will visit Gethsemane and see the man of sorrows there. It is night, the moon is covered with a sable cloud of deep mourning; here are none of the flowers of Eden; they have been blighted by the devastating breath of sin. *Walk softly!* The high and holy one lies prostrate on the ground. Listen! He prays—"O, my Father, if it be possible, let this cup pass from me, but not as I will but as thou wilt." What think ye of Christ in this position of great agony? Punishment and pains surely are the reward of sin, but in Jesus there was no sin. He was holy, harmless, and separate from sinners. What think ye of the bitter pangs which the innocent one endured? The Prophet explained the cause long before it transpired. "He was wounded for our transgressions and bruised for our iniquities. He bore our sins and carried our sorrows." This he endured, O my soul, for thee! The son of man was betrayed, taken, led to the hall of judgment, falsely accused and unrighteously condemned. Let us follow the crowd to Calvary. See him on the dolorous way, bending beneath the ponderous cross, still retaining that calm, heavenly meekness. "He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. "Those blessed feet that bore him on errands of mercy were nailed to the cruel cross, and the hands long extended in acts of

benevolence were now stretched out and fastened with rugged nails to the tree, and the Son of God was raised between earth and heaven as if unworthy of both. The sons of earth rejected him and put him to death; angels withheld their succor; the sun that had shone for four thousand years refused for the first time to shed its cheering rays; earth staggered and shook to its centre, when the weight of human guilt was rolled on the holy soul of him who stood in the sinner's stead. The disciples were scattered, and, more than all, the Father forsook him when his soul was made "an offering for sin." Yet the love of Christ for sinners was undying in death. "Father forgive them, for they know not what they do." He cried with a loud voice "It is finished." The payment is made; the bonds are cancelled; justice is satisfied; the law magnified; the believer saved.

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

What think ye of Jesus' dying words? Will ye trust in his finished work?

Behold him in one more position, and we will leave you to your own reflections. *The grave* was the lowest step in his humiliation, but the prison-house of death could not long retain him. He was delivered for our offences and *was raised* for our justification. He wrenched the sting from death and victory from the grave, and was manifested to be the Son of God with power, according to the

Spirit of holiness by his resurrection from the dead. Herein his credentials were ratified in heaven; his stipulations to the eternal covenant were all fulfilled. Now he hath commanded us to publish, in his name, that "*Whosoever believeth and is baptized, shall be saved; and he that believeth not shall be damned.* WHAT THINK YE OF CHRIST?

SERMON IV.

A FATHER'S LEGACY.

"And thou, Solomon, my son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off FOREVER."—1 CHRON. XXVIII: 9.

God has implanted in the hearts of pious parents a deep solicitude for the welfare of their immediate and remote posterity. They love to see them leading a sober, industrious and moral life among men, useful in society, and leaving the world better for their sojourn in it. But the chief desire of a God-fearing father is that expressed in the text.

I. David began his exhortation where true religion begins, that is, IN SANCTIFIED KNOWLEDGE. We cannot love God without knowing him; we cannot believe in Christ until we learn who he is, whence he came, and what he did to save sinners. We have the word of God for this express purpose, and Christ commands us to search the scriptures, for they are they that testify of him. No one *knows* God aright but himself and those to whom he reveals himself through his Son, Jesus Christ. How much some

men know of the *works* of God, and in them take special delight and satisfaction; yet while admiring and praising the fabric they do not notice the fabricator. Holy David, however, studied God's works that he might the better know and love *him*, and serve him with greater devotion and holy delight. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast made, what is man that thou art mindful of him, and the Son of man that thou visitest him?" This is philosophy in the right direction. The Creator is exalted, his condescension is admired, and man is raised from his deep degradation.

"My son, know thou the God of thy Father." All arts and knowledge beside will do thee but little good.

Christ informed us what knowledge is absolutely necessary to enter into life. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." As God is a Spirit he must be spiritually known. "The natural man understandeth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." Hence you see the need of supernatural aid from the Holy One to know the Lord properly. To attain this, God gives us the Spirit in answer to prayer, and *he* will show us of the Father. We must know God experimentally and increasingly. The sinner's first glimpse of God is very indistinct, therefore he should *follow on* to know the Lord. Look at him in creation. How great!

How wise! How gloriously *good* is the Lord our God! While your devotion ascends toward his throne on wings of love, he will unveil some of his matchless perfections to your astonished gaze, and let fall some drops of love on your longing heart. So will your experimental knowledge daily increase.

Look again at the providence of God, as recorded in your own brief history; how he brought you into being in a land of gospel light, guided you by parental hands under the sound of a pure gospel, and brought you, as you trust, to the knowledge of the truth. To know God is to love and acknowledge him in all his ways. So did holy David, who said, while he was meditating on the particular providence of God in relation to himself: "For thou hast possessed my reins; thou hast covered me in my mother's womb; I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well. My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which, in continuance, were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! How great is the sum of them!"

Yet from no point of view can we see and know the divine character with equal distinctness as we can from Calvary. Here, my dear children, let us daily resort, and view the wonder of all wonders,

the High and Holy One bearing our sins in his own body on the tree. Truly this is love, not that we loved God, but that he loved us, and gave his Son to be a propitiation for our sins. At Calvary, all the streams of love and mercy concentrate in one reservoir; from there they are diffused abroad through the golden pipes of divine influence to supply all the poor who thirst after righteousness, to heal all the broken-hearted, and revive the spirit of the contrite ones.

> "Here the whole Deity is known,
> Nor dares a creature guess,
> Which of the glories brightest shone,
> The Justice or the grace."

In the acquirement of the Spirit's graces there is a chain-like connection. To know God is to love him; to love him is to serve him; to serve him is to enjoy him forever.

II. The nature of the service which we owe to God.—He is a *Father*, and he requires from us *honor*. His holy law enjoins upon children, "Honor thy father and thy mother." Much more are they bound to honor the God of their father and mother, who gave them their parents, without whose sympathy, tenderness and affection they would not have survived their infantile infirmities. To honor the gift is to honor the giver; if we despise the gift we despise also the giver. If we honor not those whom we have *seen*, how can we honor Him whom we have *not* seen. The greatest honor that children can give their parents is to obey them in the Lord. The highest honor that men can render to God is

to obey him in newness of spirit, and serve him implicitly with their bodies and spirits, which are his. God has a sovereign right to challenge honor and obedience from all mankind. "If I am a father, where is mine honor? If I am a master, where is my fear? To hear is better than sacrifice, and to obey, than the fat of rams."

It is Christ's prerogative to command, and your place to obey. When you are perplexed concerning his will, approach him with humility and reverence, saying, Lord, what wilt thou have me to do? Consult not your own opinions nor the views of others. The Master is always at hand to direct, and "whatsoever *he saith unto you, do it.*" Do it *cheerfully, according to the pattern* which he has laid before you. Do not alter it for it is perfect, just as the master designed it. *He is particular.* He was so when he enjoined types and shadows to be observed by Israel. The lamb must be of the first year, and without blemish; the heifer must be red; the material of the ark must be of shittim wood. O Bezaleel, presume not to say that the oak of Bashan or the wood of Lebanon will do as well. God's command must be exactly obeyed. The blue must be *blue*, the purple, *purple*, the scarlet must be *scarlet*, for God hath said to Moses, "See that thou do all things according to the pattern shown thee in the Mount." Moses is commended for his strict faithfulness in the erection of the tabernacle; but in one instance, twenty years afterward, when his spirit was grieved by the murmuring of the people, he *smote the rock*

twice when he was only commanded to *speak* to it; for that one disobedience he was prohibited from entering Canaan. If God required such precision in the observance of the shadows, does He *demand less since the substance has come?* If that which is done away was glorious, how much more that which remaineth is glorious, for that had no glory in this respect, by reason of the glory (of Christ) that excelleth.

If our Pedobaptist friends had been with Moses in the wilderness, they would have given the good man a world of trouble. Suppose him to tell a Levite to bring him a red heifer to make with her ashes water of separation from sin. A Doctor of the non-essential creed sees the faithful messenger of Moses searching among the herds; he calls to him, here is a heifer, *somewhat reddish*, and beautifully sprinkled with white spots. "That will not do, sir, for God commanded Moses to get a red one, without spot or blemish. Moses loves and fears God, and whatsoever God commands, he does. I would not dare to take to the camp one different from that described." The Doctor said, a little hastily, "the color is non-essential." The other replied with great earnestness, "sir, a law that is non-essential is a law that is nonsensical, and I beseech you not to ascribe nonsense to your Maker. Well, said the other, "I cannot see why one may not do as well as the other." Well sir, be assured there is as much difference as there is between obedience and disobedience, and the time is at hand

when many will return and discern between him that serveth God and him that serveth him not.

Remember, my dear children, when God says a thing he means it, and he expects his people to obey him. Bless the Lord, that by his providence and grace he has led you to be Baptists. Be faithful to the principles laid down by Jesus Christ; from them let no worldly consideration draw you. "Buy the truth and sell it not," says true wisdom. Among all the things of earth, you will find nothing equivalent to the truth as it is in Jesus. Let no earthly connection, no honor, nor worldly emolument cause you to swerve an inch from the heaven-established land-marks. While on this subject, let me endeavor to show you briefly the important position in which God in his providence has placed his baptized churches. It is plain to all observers of history that there is a strong tendency in the system of Pedobaptists to a worldly consolidation, or to lower that wall which Christ established, to which he refers in his words at Pilate's bar, "My kingdom is not of this world." Every child that is sprinkled is like a ball shot with a design to demolish this separating wall, and throw out the garden of God into the devil's common, to be trampled under foot by the man of sin, the son of perdition, who aims to destroy everything green planted by the hand of the great Husbandman. The Captain of our salvation has placed the Baptists to defend this wall at all hazards, and suffers none to enter the sacred enclosure but through the gate of regeneration, and

then to pass through the deep baptismal stream into the kingdom according to his own example and strict command. Jesus gave the watch-word, and the solemnity of his manner in delivering it, plainly indicated that we are never to forget it. "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." A man born of the Spirit may stand in the gate and see some of its internal spiritual light and glory; but Christ with equal solemnity told of another process in order to enter the kingdom and become a partaker of the immunities peculiar to the Church of God here below. Within, just at the threshold of the gate, there is a deep stream, without a bridge, through which all must pass. It is called by an Apostle, who well knew the process, (for he had gone through it at Damascus,) "The washing of regeneration and the renewing of the Holy Ghost." Jesus Christ told the astonished Senator of Israel, that he must be born of water as well as of the Spirit before he could enter into the community of God's people.

"Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Christ, who knew the end from the beginning, foresaw the objections men would make to the order of his kingdom. Some would say, "we are born of the Spirit, what need we beside;" others would say, "we have been baptized in water, and the Priest told us that was regeneration, or being born of the Spirit, and why should we trouble ourselves any more?" The omni-

scient Son of God met all these carnal objections long before they were formed into words, or conceived in the rebellious hearts of the children of men, and as the rightful King in Zion, he solemnly declared the divine order of his own kingdom, and what is requisite to enter it. "Born of water." How beautiful the figure! How graphic the description! To realize it, you have only to stand by some baptismal water, where a servant of the Most High God takes by the hand an obedient one, who has been reduced in mind by the Spirit of the Lord to the stature of a little child. He leads him in the footprints of Jesus down into the water and buries him therein; now, see him, "born of water," as he rises from the flood, while the Spirit Divine renews the earnest, and whispers in his heart of pardoned sin. Now you are constrained to exclaim, surely this is to be born of water and of the Spirit; surely this is the way to enter the kingdom. Jesus has declared it in solemn words, and lest any of his people should fail to understand his meaning, he has made, with his own hand, in the ordinance of baptism a perfect draft of the whole process, and has commanded his disciples to exhibit it constantly until the clock of time shall cease its revolutions. Let Baptists be faithful to the trust which the head of the church has reposed in them. Defend the wall which Christ erected as a line of separation between the world and his Church, which he purchased with his own blood. For this you may be reproached as narrow-minded bigots, even by

those whom you believe to be born again, and have had a glimpse of the kingdom, and are clamorous for entrance to all the inner immunities of the church of God. Tell them kindly that *you* do not keep them out. The kingdom is not yours but God's; the tables and the dainties are not yours but Jesus Christ's. *He* purchased them at the dearest rate, even with groans, tears, sweat and blood. Christ himself laid the restriction; surely you will not dispute his right to do so; especially when we tell you so often it is your own fault which keeps you out. We had nothing to do in making the conditions. It is his decree who said, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." We are only the unworthy subjects, whom in his sovereign pleasure, he has placed to guard the entrance of the kingdom and keep out the unrenewed in heart, and also his own children until they yield obedience to his law. Let not the king's sons and daughters presume to despise their Father's law. If Pedobaptists felt half the desire for full communion and fellowship in the gospel which the Baptists have, the blessed union would soon be consummated. Baptists stand with open arms inviting their brethren to comply with the law of Christ's kingdom.

Three things are requisite to serve God aright. First, the heart must be perfectly formed anew. The carnal mind is enmity against God and is not subject to his law, neither indeed can be. To serve

God acceptably there must be a new creation—a new birth. If any man be in Christ he is a new creature. The enmity must be slain, and love occupy its place. All the service that we can perform will be vain without love in the heart as the motive power. Though I speak with the tongues of men and of angels and have not charity (love), I am become as sounding brass or a tinkling cymbal. Christ showed the importance of love in his service, when in questioning Peter, he thrice asked him, lovest thou me? in giving him his commission.

"Serve him with a perfect heart and with a willing mind." What is done willingly is done cheerfully. God delights to see his children happy in his service, and realizing the truth of Jesus' words, "My yoke is easy and my burden is light." When love predominates in the heart, gloom and melancholy are excluded. O cherish the love of God in your heart and it will assimilate you to the heart of Jesus, and make you perfect in the love, which casteth out fear. Then you can pillow your dying head on the bosom of Him who loved and died in your stead, and "breathe your soul out sweetly there."

Remember, that "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts."

Man looketh on the countenance, but God looketh at the heart. Therefore keep thy heart with all diligence, for out of it are the issues of life. According to the moral state of the heart, in this life,

will be the grand issues of the last day. O the unspeakable blessing of being Israelites indeed in whom there is no guile. A good and honest heart and a conscience void of offence toward God and toward men, are pleasant companions on the journey of life; and surely they will be no sinking weights to the soul in passing the deep river of death.

Again: in serving God with a perfect heart we must have an end in view that will meet the divine approbation. A selfish end will fail to secure the object. The great purpose and endeavor of life should be to glorify God in our bodies and spirits which are his. The first petition taught us in the Lord's prayer is "hallowed be thy name, thy kingdom come." God is glorified in the advancement of his spiritual kingdom in the salvation of men more than in all his work. Again, he said—"seek ye first the kingdom of God and his righteousness." The justice of Jehovah, as it stands forth before the universe, in the cross of Christ, brings to his name a revenue of glory, which the praises of eternity cannot exhaust.

> "God in the person of his Son
> Has all his mightiest works outdone."

If the saint desires to be saved from his sin, it is that he may cease to dishonor God; if he wishes to go to heaven, one motive of that wish is that he may attain the best position to

> "Crown the Saviour Lord of all."

His happiness he desires to ascribe to him who

bore the penalty of his sin in his own body on the tree.

Lastly: God must be served according to the rule which himself hath given, which is perfect and therefore unalterable. It is the word of God, which liveth and abideth forever. God has endowed his word with vitality as the good seed of the kingdom. It will vegetate and bring forth fruit when the great husbandman prepares the ground for its reception, according to his promise; "I will take the stony heart out of their flesh and give them a heart of flesh." You are not to do things which God has not commanded, under the pretence of doing him service. Such service is condemned by the divine inquiry—"Who hath required this at your hands? They are vain oblations such as God will not accept.

SERMON V.

THE NATURE AND OFFICE OF ANGELS.

"Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?—Heb. 1: 14.

The apostle, in this chapter, treats of the dignity and glory of Christ; and in setting forth his excellency, he alludes incidentally to the angels, to whom he is superior in office and nature.

The word angel signifies a messenger, and, in the original, is often applied to *men* who are sent upon messages; but by long usage we have accustomed ourselves to apply it to the ministering spirits of the text, though it is used of men and even inanimate things in some places of the Bible.

The name is expressive not of their nature but their office, as messengers from heaven to declare and execute the will of God.

They are spiritual, not consisting of spirit and matter, of body and soul mysteriously united. They are unconnected with gross matter, and are not subject to the laws which govern the material part of creation. Gravitation, adhesion, attraction affect them not. When they are drawn to earth it is

to witness God's love to guilty man, to witness the triumphs of the gospel in subjecting rebel sinners to the government of Christ. They manifest an intense interest in every transaction that brings glory to God, and hence they hovered over the city of David to see what they had never seen and feel what they had never felt. They gave expression to their emotions in that song, "Glory to God in the highest, and on earth peace, good will toward men."

They are intelligent and wise. The woman of Tekoah highly complimented David's wisdom when she said to him, "my Lord is wise according to the wisdom of an *angel of God*, to know all things that are done in the earth." They have been diligent students for nearly six thousand years. At the creation of our world, angels were present, admiring the power, wisdom and goodness of Jehovah. At his command, their wondering eyes beheld the new made beings bursting into existence, full of life and vigor, each bearing the impress of the divine hand upon its form and nature. They saw the Almighty collecting the particles of light and consolidating them in one great body (the sun) to rule the day; they beheld him spreading the canopy of heaven, and placing each star in its orbit; they saw the Almighty hand light up the millions of lamps which shed a flood of glory over all his works, until the heavens declared the glory of God and the firmament showed his handiwork. Methinks I see the myriads of these beautiful and holy beings, with half-folded wings, gazing with profound reverence

and silent adoration during the progress of the mighty process. Silence was becoming, while God was speaking worlds into existence; but when the whole was finished, and God had pronounced it very good, the angels gave vent to their swelling bosoms in joyful shouts of praise. This was the signal for all beings to join the universal chorus. "The morning stars sang together, and all the sons of God shouted for joy."

They are denominated "holy angels," because they are sinless; their minds are wholly submissive to the will of God.

They excel all other created beings in strength. One of them smote, in the camp of the Assyrians, one hundred and eighty-five thousand in a single night; an angel destroyed in one night all the first-born in the land of Egypt, except those who were protected by the blood of the paschal lamb. They are the mighty ministers of Providence to execute God's judgments on the ungodly. When Christ shall be revealed from heaven he will be accompanied by his mighty angels, in flaming fire, taking vengeance upon them that know not God, and obey not the gospel of our Lord Jesus Christ. In the Parable of the Tares, Christ says, "The reapers are the angels." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth."

As angels are mighty to inflict God's displeasure

on the disobedient, so they are able to aid, protect and comfort the heirs of salvation. Their nature is benevolent, and we may suppose that they take more pleasure in ministering mercy than in inflicting judgments. An angel directed Hagar to a well of water, when her infant son was perishing with thirst; angels warned Lot of the destruction of Sodom, and hastened him out of the doomed city; they appeared to the sleeping Jacob, ascending and descending on the ladder, guarding him as an heir of salvation from harm; Nebuchadnezzar spake and said, "Blessed be the God of Shadrach, Mescheck and Abednego, who hath sent his angel and delivered his servants that trusted in him, and changed the king's word!" King Darius cried at the door of the lion's den, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then said Daniel, "My God hath sent his angel and shut the lions' mouths that they have not hurt me." An angel encouraged Joshua, the son of Josedech, when Satan stood by him to accuse him of his iniquity, suggesting to the trembling servant of God that his soul was more filthy than his garments. He said unto Satan, "The Lord rebuke thee, O Satan." Is not this a brand plucked out of the fire?

Where is the trembling saint whom Satan does not resist? He is still the accuser of the brethren; the arch-enemy takes an unholy delight in filling the hearts of Christ's followers with doubts and fears, to shake their faith and undermine their hope.

Satan desired to sift Simon, but the Saviour's prayers kept his faith from entirely failing. Satan's sieve, like one used in some parts of the world, throws all the chaff, straw and foul seed to the top, while the wheat is almost if not quite concealed beneath the rubbish. Jesus by his intercession blows off the chaff, supports the believer's faith, and shows him the precious wheat of divine grace. He sends an invisible messenger to rebuke the accuser. "Is not this a brand plucked out of the fire?" Has not Christ's blood been shed to cleanse him from his sin? Thus Satan's sifting is made subservient to the purification of God's child from his sin.

It is doubtless more to the honor of God to resist Satan's influence by the agency of a created being than by his own immediate irresistible power. God sends men, reclaimed from sin by the power of his grace, to reason with their fellow men and persuade them to cease their opposition to God. This is more for his own glory than if he were to speak to men from heaven, or send angels to preach to sinners. The treasure is committed to *earthen vessels*, that the excellency of power may be of God.

The ministry of angels to the heirs of salvation is conducive to their own good and happiness; they delight to do the pleasure of God, and it is his pleasure to make his creatures holy and happy. Good *men* know that when they promote the good of others their own souls are comforted; so with the angels. When the shepherds near Bethlehem

were terrified at the presence of the angel, he quelled their fear, by saying, "Fear not: for behold I bring you good tidings of great joy, for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord." We may safely conclude that these humble Shepherds, who were honored above all others with the first news of Messiah's birth, were heirs of salvation. An angel rolled away the stone from Jesus' tomb and proclaimed to the women the news of a risen Saviour, administering that consolation to their sorrowing hearts which they so much needed, saying: "Fear not, for I know that ye seek Jesus who was crucified; he is not here, he is risen; behold the place where the Lord lay." How much these benevolent angelic dispositions are like Jesus, the Lord of angels, who said: "Fear not, it is I." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

These holy beings have not lived so many centuries in the presence of God in vain. They did not witness the dying agonies of Jesus, for sinners, without intense interest for those for whom he died.

If fallen angels have power to suggest wicked thoughts to the minds of sinners, have not the angels of light power to instil holy thoughts into the minds of believers? But chiefly they are employed as ministers of Providence to protect the heirs of salvation from the assaults of Satan, counteracting his influence and warding off his fiery darts. From birth until death, whether awake or asleep, they watch over all the elect. They rejoice in the

conversion of souls; they exercise the most tender care as those do who have the charge of kings' children; they bear them up in their hands lest at any time they dash their feet against the stones. As angels escorted the King of Glory to his throne above, so at his second coming thousands shall minister to him. Angels stand at the Christian's dying bed, waiting to convey the emancipated spirit of the heir of salvation to the bright inheritance. The shining ones wait on the other shore to bid a welcome to the land of rest.

See the care of God for his children. God gave you ministers from among men to show you the way of salvation. They preach the word and watch for your souls as those who must give account. Whether Paul, or Apollos, or Cephas, all are yours. God gave them to you to serve you—to lead you in the way of truth and righteousness. These are ministering *men* who point to Christ, the way, the truth, and the life. The other class are ministering *spirits* sent forth on special errands, as if the Father of Spirits were to say to some shining one standing near his throne, waiting for his mandate, Raphael, a child is born, endowed with an undying spirit. He is morally polluted and therefore under condemnation, but I have chosen him for glory. He in whom my soul delighteth hath paid his ransom on the cross. He now dwells where Satan's seat is. I give thee charge over him to bear him up in thy hands. He is at present an heir of wrath, but I will make him an heir of salvation. Watch over

him by day and by night, awake and asleep. Shield him from the pestilence that walketh in darkness and the destruction that wasteth at noonday, until I shall regenerate him and make him meet to be a partaker of the inheritance of the saints in light.

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SERMON VI.

SATAN'S DEVICES.

Be sober, be vigilant, because your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour.—I PETER, 5: 8.

The word devil comes from the Greek *diabolus*, which signifies a calumniator, slanderer, or accuser. He is a most wicked angel—the implacable enemy and tempter of the human race; especially believers, whom he desires to devour. In the Hebrew his name is Abaddon, the angel of the bottomless pit. The pit is his final home, but now for some wise purpose he is suffered to go about to try them that dwell on the earth. He is a spirit of vast power and of unbounded malignity against God, against holiness, and against the people whom God hath chosen for his own inheritance. Those whom he cannot destroy, being chosen in Christ and sealed with the broad seal of the Holy Spirit, he will not cease to tempt, torment, and harass until their feet shall dip in the river of death. "Simon," said Jesus, "Satan hath desired thee to sift thee as wheat, but I have prayed for thee that thy faith fail not, and when thou art converted (delivered from the sieve,) strengthen thy brethren. Our text is a proof of Peter's faithfulness to his Master's com-

mand—to strengthen and to guard his brethren from their mortal enemy. "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. Beyond the confines of this world the power of Satan shall not extend, to molest the saints of God.

"Nor sorrow, nor sickness, nor pain,
Nor sin, nor temptation, nor fear,
Shall ever molest them again—
Perfection of glory reigns there."

Take courage, child of God: the period of fierce contest is short, and thy victory is sure, for the God of peace shall shortly bruise Satan under thy feet. In the days of Peter the Devil played the rampant lion, to tear or to terrify the followers of Jesus. He had the boldness and audacity to attack the Master himself; first, under the guise of apparent pity for his inward suffering: "If thou be the Son of God command that these stones be made bread." And when the Saviour foiled him with the sword of the Spirit and drove him from the field—though foiled, yet not discouraged, he retreated, only to form new devices, and reappear in a more terrific form. He doffed the lamb and put on the lion, and from that time he showed his tremendous teeth and hellish claws, and thirsted for the blood of the innocent victim. When he succeeded, through the agency of the Scribes and Pharisees, with the High Priest and the elders of the people, he found, to his

eternal disappointment, that the Son of man was *strongest in death.* Herein was the ancient threatening on Satan inflicted—"the seed of the woman shall bruise thy head."

The blood that the old serpent was so solicitous to shed was the downfall of his power, for by it the countless damning sins of God's elect are washed away, and they are freed from condemnation. Then was the prey taken from the mighty and the captive delivered. A ransom price was then paid—atoning blood was shed for the remission of sin. He soon found that in crucifying Jesus, he and his emissaries had killed the Prince of life, who, on the morning of the third day, brought life and immortality to light, by his resurrection from the dead. Though Satan met with such an unlooked-for defeat on Calvary, nevertheless he acted out the roaring lion towards the disciples, supposing that the timid fishermen of Galilee would fly from before him and cease to bear their testimony to the crucified Nazarene. But Satan soon found that the Master had imparted his own unconquerable valor to the disciples, and that they were ready, not only to be bound, but also to die for his sake, who died for them.

The Devil has, for centuries past, found it necessary to change his tactics and assume a mild form. His former course was becoming unpopular, and he must act more in keeping with the progress of civilization and humanity. The destruction of the *soul* Satan seeks more than the body. He professes now

to be very indifferent and harmless, like the crocodile of the Nile, who feigns itself dead so as better to secure its prey. But woe to the dog of Egypt that rambles near its extended jaws; the hapless creature gives one horrible yell and all its bones are crushed.

Men, sometimes when alive, are reported to be dead, and no time is lost in contradicting the false statement. But when Satan is reported to be dead, as he has been by a sect whose initial is "U," he is at no pains to contradict it, because he can turn it to his advantage, in furtherance of his dark designs. No one will conclude that a person is dead merely because he does not talk as loud as he did in times gone by, while he sees him at work with all that vigor that he ever put forth. The prince of the power of the air is yet alive, and actively at work. Where? *where*, say you? Where he always worked;—"in the hearts of the children of disobedience." The unrenewed heart is his workshop, and it suits him, for it is dark. There, in the heart, lust is conceived, and bringeth forth sin, and sin, when it is finished, bringeth forth death.

To illustrate the subject a little further, I will open my mouth in a parable. There was a certain highwayman, who greatly annoyed travelers on the king's highway. Some he robbed, some he sorely wounded and left half dead, and many he killed. All would have shared the same fate had they not been provided with a dart-proof breast-plate, from the grand arsenal of Heaven, with which all may be

supplied upon humble application, for it is written, "take unto you the whole armor of God, that ye may be able to stand against the wiles of the devil." And among the armor of defence stands conspicuous the breast-plate of righteousness, which, when properly worn, is proof againt the fiery darts of the wicked. The depredations of the robber became generally known, and those that were wise prepared for the danger. They were completely armed, they were sober and vigilant. Their eyes penetrated every thicket, they surveyed every bush, to avoid sudden surprise; and when the enemy appeared for battle, they were prepared. The sword of the Spirit they wielded with such soldier-like dexterity, that they made the ruffian quail. When the people were thus on their guard, the business of robbing declined, and the fiend retreated to his den, to study out some new means and measures to retrieve his declining fortune. The result of his cogitation was that he feigned sickness, and even death, which was published far and wide by his friend "U;" but as the people were slow to believe the important news, he secured the services of another "U," who had long been strolling among the children of the pilgrims, to confirm the report of the former. Thus the people were deluded with lies and thrown off their guard. Their armor was neglected; the use of the sword was seldom practiced; it laid on the shelf, covered with dust. All this time the enemy was at work, with the same unchanging malignity in his heart. The original

dress of Satan, ever since he fell, was of pitchy black, dipped in the vat of Gehenna; of this he can never be divested. Yet he possesses the art of transforming his sable hue to an almost spotless white, in the eyes of mortals. And in this transformation he struts about as a minister of righteousness, and as an angel of light. Is it true, Mr. "U" that Satan is dead? Be not offended if we doubt your testimony. We know whence it sprung, even from the old preacher who once stood among the trees of Eden, and whispered in the ear of the mother of our race—"Ye shall not surely die." We will enquire of living men, whose veracity and means of judging are undoubted. They are all the honorable judges that preside over all the courts of our land. Let us ask them "Is Satan dead?" Their answer is one thundering emphatic "No!" He is neither dead, sick, nor inactive. Every term of our courts the dockets are full of his work. We labor hard to counteract his deeds; but in spite of our diligence he keeps ahead of us.

Ask the policemen of the city of New York; is it true that Satan is defunct? Each will answer you in the negative; no, no, he was never so diligent and active. Age does not impair him; toil does not fatigue him, neither do disappointments discourage him; never were his inventive faculties more bright than at present. When we detect one of his devices, by the next night he has invented another still more ingenious, and difficult to detect, and has thousands in his employ, of both sexes, who

stand ready to do his bidding and execute his dark designs. If you are not convinced by the testimony of the honorable judges, and the immense bodies of policemen who are employed, at vast expense, to detect and counteract the workings of Satan, go yourselves and be eye and ear witnesses of his doings. In every lane, street and avenue you will find him hard at work; in the princely mansions of the rich, in the gorgeous hotels, where the merchants of the land resort, in the halls of traffic and exchange he is never absent; neither is he less religious now than he was in the days of Job. Then, when the sons of God came to present themselves before God, Satan came among them. Especially in those places where plain, earnest men of God are preaching the word, he is posted in some eligible spot, watching the countenances of the congregation. Although he cannot search the heart, yet, by long observation, he has learned that the feelings and emotions of the heart are depicted on the countenance. When seriousness and anxiety are visible on the face of the impenitent, Satan knows that there is some power at work in that heart, and that there is a desire within struggling for vent. Men and brethren, what shall I do to be saved? He marks that man, and will go to work, like some voracious bird, to scratch the seed out of his heart.

There are thousands of houses where Satan performs his most diabolical works, which are not safe for any to enter. For the wisdom of God has left on record a solemn warning, saying, "Remove thy

way far from her, and come not nigh the door of her house, lest thou give thine honor unto others, and thy years unto the cruel; for her house is the way to hell, going down to the chambers of death." There are also thousands of dens of drunkenness and infamy, where the prince of darkness presides over multitudes of his abject vassals, and hurries them in crowds to perdition. A glance into those sinks of iniquity is sufficient to convince you that the arch-fiend is there, transforming men into his own image, and teaching them the language of the pit. No pupils make such progress in language as do his. Some of them outstrip their Master in sounding the deep gutturals of Gehenna. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouths are full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes. All this to the very letter you see and hear, therefore you can no longer doubt.

The Devil employs agents of a different stamp from the former, which are designed to operate chiefly among professors of religion. I will here mention the names of some of them, for their names are expressive of the nature of their missions to mankind:

Mr. Latitudinarian, Mr. Do-as-well and Mr. Non-essential. We will examine the doctrine preached by Mr. Latitudinarian. He is an advocate for

great breadth in religious principles and practice, everything that is straight or narrow he calls bigotry; he makes his boast that he is none of your narrow-minded, contracted professors, and to be consistent with himself he never urges his hearers to enter in at the strait gate nor walk in the narrow way, nor insists on their being born again; the wide gate and the broad way are more congenial to the noble principles of his nature. O, with what lofty eloquence he stands to advocate his doctrine of what he calls Christian union and free communion, for he glories in being free from settled and sacred rules, even the rules laid down by Christ himself.

Now we will attend for a few minutes to Mr. Do-as-well: He is an old preacher—as old as Cain and Abel. On a certain day, the two brothers concluded to present their gifts before the Lord, and as they were consulting together what gifts they would present, Mr. Do-as-well intruded himself into their council. He said, "Well, Abel, what are you going to present to the Lord to-day." Abel said, "Sir, I feel myself to be a great sinner, and I need an atoning sacrifice, and my father told me the other day that God gave him a pretty clear intimation that without shedding of blood there is no remission of sin. And God further told my father, that in the fullness of time he would send his own Son to be a lamb slain for our sin, and so I am going to present this lamb, as an emblem of that which is to come."

Mr. Do-as-well said, "Abel, you have been at great trouble and expense, but I admit it is a beau-

tiful lamb, the most perfect and fattest in all your flock. There is one there that seems a little lame, and, I think, almost blind; the Lord is not so very particular. That poor one will do as well."

The spirit of Abel was grieved at this harangue of Mr. Do-as-well, and he said, with great feeling, "Sir, the Lord has been so good to me, who am such a great sinner, that I would freely give him all the flocks that I have for one smile of his countenance, or one gracious whisper in my heart, that my sins are forgiven." Abel turned away to erect an altar and prepare the lamb for the burnt offering. This being done, he stood at the altar, looking at his bleeding typical substitute, and while he was looking, he felt his heart breaking to pieces, and his eyes overflowed, while he cried from the bottom of his heart, "God be propitious unto me, a sinner," Divine approbation shone around him and all was peace within.

Now, Mr. Do-as-well approached Cain, with profound respect, and said, "With diffidence I approach you, Cain, as the first-born of your race and heir apparent of the crown and throne of your father. Yet, permit me, sir, to ask, What gift are you going to present before the Lord to-day?"

Cain replied, "My mind has been somewhat wavering on the subject. My brother, Abel, resolved that nothing will answer his purpose but a bleeding sacrifice, and I saw him four days ago leading a lamb home. I wondered what was the matter with the lad, for when he looked on the lamb,

great tears rolled down his cheeks and he appeared sad." Ah! said Mr. Do-as-well, "Cain, you are a very different man from Abel, who is a poor, melancholy young man, always complaining about his sins. You are a man of nerve and strong reason; you are not troubled with remorse of conscience as Abel is; a peace-offering will do as well for you—God is not particular as to the quality of the gift; a sheaf of wheat or barley will do as well." Cain yielded willingly to the apparent plausibility of Mr. Do-as-well, and he and his gift failed of the approbation of God. When Satan comes about in the person of Mr. Do-as-well the danger is no less than when he goeth about as a roaring lion. Then be sober, be vigilant.

Time would fail me to tell how Mr. Do-as-well persuaded David and thirty thousand men of Israel to move the ark of God on a new cart instead of on the shoulders of the Levites. And how, in the present day, he persuades hundreds of thousands of christian men, that sprinkling a few drops of water on the face of a child or an adult, will do as well as the solemn, sacred, and significant ordinance of Christ, enjoined by the eternal Son of God as he was ascending to his Father and our Father, to his God and to our God. Be astonished, O ye heavens, at this! Tell me, ye who yield to the fiend, Do-as-well, When or where did the God of Truth ever sanction your perversion of his holy ordinance? While the power of the Holy Spirit is present to bless when baptism is administered ac-

cording to the Divine command, to the *commandments* of *men* God has no respect. Therefore, be sober, brethren, be vigilant, for your adversary, the Devil, goeth about,—if not now as a roaring lion,—yet, peradventure, in the garb of a minister of righteousness, or an angel of light, to tempt and to harass you; and when he finds that the sovereign grace of God hath sealed you unto eternal life, and that he may not devour you, this will the more arouse the malignity of his nature to torment and trouble those whom he cannot destroy.

He will leave no stone unturned, to cause Christians to stumble; he will deceive, if it were possible, the very elect. Brethren, take unto you the whole armor of God, that ye may be able to stand against the wiles of the Devil.

Take courage, brethren, fight on, the shout of the King is in the camp. His eye is upon you, and he will distinguish the brave with crowns of righteousness which shall never fade away. Yea! I say again, brethren, fight on; sisters, fight on; be true Amazons in the war of the Lord. Rival the valor of your mother, Deborah, who, in the name of the Lord, trod down strength in the high places of the field. The campaign will be but short; your fathers and mothers that formed the vanguard of the army have already crossed the river, and now shout victory to the lamb beyond the stream of death, and the God of peace shall shortly bruise Satan under *your feet.*

SERMON VII.

PREACHED BEFORE THE NEW JERSEY BAPTIST STATE CONVENTION, AT PLAINFIELD, NOV. 2, 1836, AND PUBLISHED BY REQUEST OF THE CONVENTION.

THE CHURCH: ITS INCREASE AND PROSPERITY.

"Of the increase of his government and peace there shall be no end."—ISAIAH IX. 7.

Isaiah was peculiarly favored with the spirit of prophecy, which brought before his mental vision the birth, the life, and the sufferings of Christ, with the glory that should follow in the establishment and increase of his spiritual empire. He saw the miraculous events of the work of redemption pass before him in solemn review; and such was his confidence in the divine faithfulness that he frequently spoke of them as of things already accomplished. "For unto us a child is born, unto us a son is given." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

A great variety of appellations are given to the church in the word of God. She is called *a flock*, that from this the care and love of the good Shep-

herd might be illustrated, who gave his life for his sheep—*a vineyard*, to set forth the fruitfulness of true believers, in consequence of their union with Christ, and the culture of the Divine Husbandman. In our text the church is called a government, or kingdom, of which the kingdom of David and Solomon was an emblem; and the name may denote her stability, her wide extent of territory, her numerous converts, and her spiritual riches, derived from Jesus Christ.

Our business, my brethren, in coming together, is to promote the increase of the church, which Christ purchased with his own blood; and I thought the passage under consideration calculated to encourage our hearts in this holy work. "Of the increase of his government and peace there shall be no end."

When christians are exercised with proper feelings, the glory of God, as displayed in the conversion of sinners, and the increase of his government, is the most ardent desire of their hearts; and among their first errands at the throne of grace, is to seek the prosperity of Zion. This is in accordance with the teachings of our blessed Redeemer, who said—"When ye pray, say, our Father which art in heaven, hallowed be thy name, thy kingdom come." And in another place he said—"Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you."

That we may labor with judgment and understanding, with renewed zeal and holy courage, to promote the interest of the Zion of God, let us

look to him for his blessing upon the subject before us, while I shall endeavor to present it before your minds in the following method:

I. Inquire at what period the church of God was organized.

II. What manner of persons the church is composed of.

III. What measures and means we are to use to promote the increase of the church.

IV. What encouragement God has given us to labor for the advancement of his kingdom.

I. Inquire at what period the church of God was organized.

I presume it will not be considered out of place to say a little in explanation of the term *church*. The Greek word *ecclesia*, which in our English version is translated *church*, signifies an assembly of people called out. It does not express for what purpose they are assembled; that is to be understood from the connection of the place—whether they were called of God, for the holy purpose of showing forth his praise—or, by human authority, to perform some civil acts, as courts of justice or legislative bodies—or, by some daring spirit, who calls forth the rabble for the purpose of rapine and violence.

The word *ecclesia* is applied to all these in the New Testament. When Paul preached the Gospel at Ephesus, one Demetrius called out a mob of idol-makers to defend their system of idolatry, which

Paul, by a powerful display of divine truth, was fast undermining. That unlawful and tumultuous assemblage of people is twice called *ecclesia*. See Acts xix. 32 and 41—"For the assembly (*ecclesia*) was confused." "And he (the town clerk) dismissed the assembly," (*ecclesian*.) That prudent officer, in his endeavors to dissuade the multitude from acts of violence, proposed that they should bring their matters before an assembly of judges, called out by the civil authority, to act according to law. "But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly," (*ennomo ecclesia*.) Thus we see that the term is applied to lawful and unlawful assemblies, and the only way to understand the character of the assembly spoken of, is to examine the connection. When we read of the church of God, we will invariably find something in the connection that distinguishes that body of people from all others; either some peculiar trait in their character, or some special mercy which God on them has conferred.

I shall give a few instances: See Eph. v. 24—"As the church is *subject* unto Christ." Subjection to the law of Christ is a characteristic of the true church. She is distinguished by her knowledge of the wise and mysterious plan of salvation by Christ. Ephesians iii. 10—"Known by the church, the *manifold wisdom* of God." She is said to be chosen of God. I. Peter v. 13—"The church which is at Babylon, *elected* together with you, saluteth you." Purchased by blood divine. Acts xx. 28—"Feed

the church of God, which he hath *purchased with his own blood.*" And again—"Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word."

Stephen, in his dying testimony to the Jews, calls the congregation of Israel *ecclesia*, which our translators have rendered by the term *church*. But notice the connection, and there you will find none of those marks that distinguish the true church of God. He speaks of their opposition to God, and to his servant Moses. Of Moses he said, Acts vii. 38, 39, 40, 41—"This is he that was in the church in the wilderness." And then he goes on to describe the characters of the people who composed that assembly:—"To whom our fathers would not obey; but thrust him from them, and in their hearts turned back again to Egypt, saying unto Aaron, make us gods to go before us; for as for this Moses, which brought us up out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands."

I freely admit that many things in the history of literal Israel, were typical of spiritual Israel; but surely not in their rebellion against God; not in their turning back in their hearts to Egypt; not in their rage for idol worship, were they designed to prefigure those that are Israelites indeed. The deliverance of that people from the bondage of Pharaoh, and their journey through the deserts, do strikingly represent the conduct of God towards

those whom he saves from sin, and guides by his spirit through this waste howling wilderness into the land of endless rest.

If the phrase *Jewish church* be used at all it ought to be well qualified, lest we lead the mind of the people astray from the simplicity of Gospel truth into the confused labyrinth of Popish error. The confounding of the Jewish nation with the church of Christ is the base on which stands infant sprinkling, the pillar that supports popery. May God enable us to undermine the base, then the pillar must come down, and the Mother of Harlots will have no footing. The angel will cry mightily with a strong voice, saying, "Babylon the great is fallen, is fallen." Paul, speaking of the rock in the wilderness, saith, "and that rock was Christ." Israel was the church, in the same sense that the rock was Christ, not literally, but typically.

In every age, from righteous Abel to the coming of the Son of man, God had a people on the earth, "a seed to serve him, a remnant according to the election of grace." But it does not appear that he had an organized church of spiritual and holy people, separated from the world, until after the coming of Christ. The honor of its constitution was reserved for the Son of God. John, his forerunner, describes him as coming to make a separation between the godly and the ungodly, and to set up a spiritual kingdom distinct and separated from the world. "Whose fan (said he) is in his hand, and he will thoroughly purge his floor, and gather his wheat

into his garner; but he will burn up the chaff with unquenchable fire." By his wheat, we are to understand believers, who previous to his coming were intermixed with the Jews and Gentiles, like wheat among the chaff. But Jesus came to call them out of the world into his garner (the church,) to be a separate people, "to show forth the glory of him who called them out of darkness into his marvellous light."

This the great Redeemer does by his word, which the holy man compares to a fan; and the Spirit, like some heavenly wind, blows upon them, and purges them from the love and dominion of sin, and separates them from the world. "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord." God saw fit to separate the family of Abraham from all the families of the earth; but the Most High had other designs than prefiguring his spiritual kingdom, in drawing that line of distinction. One great end God had in view, was to prepare the way for the coming of Christ into the world, who was to descend from Abraham according to the flesh. As it was said, "In thy seed shall all the families of the earth be blessed." And Paul remarks on this promise, "He saith not, and to seeds as of many but as of one, and to thy seed, which is Christ." The line of separation was strictly kept up, and all the families of Israel were registered in a book, until Jesus, the promised seed, came into the world. This circumstance furnished an indubitable proof that Jesus

of Nazareth was the seed promised to Abraham—the Star from Jacob—the Shiloh from Judah—the Rod from the stem of Jesse—and the Root and Offspring of David.

Another design of Jehovah was, to make that people an organ of communication between himself and the nations of the earth. From time to time he inspired men of that nation to speak and write his holy word, and to them he committed the sacred Scriptures for safe-keeping. Some, in the days of Paul, could not discern why the Jews were kept so long a separate people; and they inquired, what was the profit arising from circumcision, the principal mark of distinction that kept them apart from others. "What advantage, then, hath the Jew, and what profit is there of circumcision?" Paul answers, "Much every way, chiefly, because that unto them were committed the oracles of God."

Thus they were truly a privileged people, as the Apostle abundantly proves. "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Father's, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Still, with all these external privileges, an overwhelming majority of them were stiff-necked and rebellious. "Children in whom was no faith; destitute of the marks that characterize the subjects of that kingdom which owns Christ for its king."

The reformers defined the church to be "a con-

gregation of faithful men, in which the true word of God is preached, and the ordinances duly administered, according to the commandments of Jesus Christ." And we have an infallible definition, given by Christ himself, while he stood at the bar of Pilate—"My kingdom is not of this world." This should be our polar star, from which our eyes should never wander.

Relative to the kingdom of Christ, and the time it was set up, or organized, God gave to king Nebuchadnezzar a remarkable dream, which Daniel interpreted, and time and events have fully confirmed. The king saw an image, composed of four different metals, which represented four different kingdoms, that were to succeed each other. The head was of gold, which denoted the kingdom of the Chaldeans, of which Nebuchadnezzar was king. The breast and arms were of silver; the silver arms, uniting in the breast, represented the kingdoms of the Medes and Persians being united in the person of Cyrus, whose father was a Persian, and his mother a Mede, and who, by the valor of his arms, succeeded by the providence of God, took Babylon, and subdued the whole realm of the Chaldeans. Its belly and thighs, of brass, denoted the Grecians clad in brazen armor, who, under Alexander, vanquished the Persians, and established the empire of the Greeks. The legs were of iron, and the feet part of iron and part of clay. The iron represented the empire of the Romans, who, as with the strength of iron, tore in pieces and trampled under their feet

the kingdom of the Macedonians; and when the iron empire began to decline, it was divided into ten kingdoms, answering to the ten toes of the image, part of iron and part of clay; so the kingdoms had in them the strength of iron, combined with the weakness of brittle clay.

As the king was gazing on the majestic image, he saw a stone cut out of the mountains without hands, which smote the image, and the iron, the clay, the brass, the silver, and the gold, became like the chaff of the summer threshing-floors; and the stone which smote the image became a great mountain, and filled the whole earth. By the image, is set forth the kingdoms of this world—and the stone was no part of the image, but entirely distinct, which denotes Christ and his kingdom. "Behold (saith God) I lay in Zion for a foundation a stone, a tried stone, a sure corner-stone, and he that believeth in him shall not be confounded." Daniel said further—"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people." By this kingdom we are to understand the church of God, which was not set up in the days of Daniel; for he speaks of it as a future act of the God of heaven. For the stone was not cut out without hands until the iron legs of the image had actually come into existence, and the empire of the Romans was in the zenith of its glory when the Son of the Highest was born of a virgin.

John the Baptist, whose ministry was the dawn

of the Gospel day, as the morning star, introduced the Sun of Righteousness to bless the earth with beams of grace. Mark i. 1, 2—"The beginning of the Gospel of Jesus Christ the Son of God, as it is written in the prophets. Behold I send my messenger before thy face, which shall prepare thy way before thee." Thus wrote an inspired evangelist. And who has the hardihood to contradict the spirit of God, and say that John was under some other dispensation? "The law and the prophets were until John; but from that time the kingdom of God is preached." He, like Paul, preached the Gospel doctrine of repentance towards God and faith in the Lord Jesus Christ, and thus prepared the way of the Lord by directing the minds of the people to the promised Messiah. John is said to have come to make ready a people for the Lord, and those who were converted through his ministry, and baptized by him in the river Jordan, were thus prepared to be the first constituents of his church.

The apostles thought it necessary to select a brother to fill up the vacancy made in their number by the apostacy of Judas, and they stated the requisite qualifications for the office. Acts i. 21, 22—"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness, with us, of his resurrection."

Mark! he must not be a novice, but must have

commenced his christian course at the dawn of the Gospel day. He must be acquainted with the beginning of the Gospel dispensation under John, and have justified God, by being baptized of him. He must be one who followeth Jesus faithfully, listened to his instructions, saw his works, his sufferings, and his death, also witnessed his resurrection and ascension to heaven. All this is expressed or implied in the above passage, and it is not reasonable to suppose that the apostles required any qualification in the new candidate which they themselves did not possess. Therefore the inference is plain, that the apostles were first the disciples of John, and were by him baptized, but not organized into a church state; for that honor was reserved for Jesus Christ, who is the head of the church, and the Saviour of the body; whose fan was in his hand to purge his floor, and gather his wheat into his garner.

Jesus, after he was baptized, began to preach, saying—repent, for the kingdom of Heaven is at hand, that is, ready to be set up. Then he called Simon and Andrew, James and John, with others, to preach the word, and to be the nucleus of that kingdom which is not of this world. From this time Jesus speaks of his disciples as being not of this world—"I have chosen you out of the world," &c.

The church is called a bride, and John, in accordance with this simile, said of Christ and his little company—"He that hath the bride is the bridegroom, but the friend of the bridegroom that stand-

eth by and heareth his voice, rejoiceth greatly; this my joy therefore is fulfilled." John had been preparing the bride for the appearance of her heavenly husband, and when he came the Baptist did not for a moment try to detain her; but commended the blessed Jesus to her notice and affections, saying—"Behold the Lamb of God, that taketh away the sin of the world." "He must increase, but I must decrease; he that is from above is above all."

Jesus having called his little flock, "went into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them. Like a shepherd, he led them to feed in green pastures; as their prophet, he taught them; and as their king, he published his law to his newly erected kingdom. From this period we see Christ acting as pastor of his church, feeding them with his precious truth, correcting their faults, and cheering up their spirits against the hour of adversity. "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Peculiarly applicable to Jesus, the Prince of Pastors, are the words of Isaiah,—"He shall feed his flock like a shepherd; he shall gather his lambs with his arm, and carry them in his bosom, and he shall gently lead those that are with young."

The Saviour directed his disciples how to act towards an offending brother. After the first and second admonition had failed in bringing him to repentance, "Tell it," said he, "to the church." Did Jesus send his disciples to the Jewish syna-

gogue for the settlement of their difficulties? No; for in no instance did he recognise the Jews as a church. That kind Shepherd would not send his lambs to a den of wolves; for the Jews had already agreed, that if any one should confess that he was Christ, he should be put out of the synagogue.—There is a design, yes, my brethren, a deep design, in the arguments of those who are endeavoring to persuade the people that the christian church is only a continuation of the Jewish congregation, and that they are identically the same. Their design is to furnish some plausible pretext for their practice, in admitting the children of the flesh, who are void of faith and every gospel prerequisite, into the church, and thus, by a supposed analogy, are laboring to unite the world and the church together, in direct opposition to him that said, "My kingdom is not of this world."

The same people assert that the church was remodeled, and became christian, on or after the day of pentecost. In this, again, they are evidently wrong, for those that were converted and baptized on that day were added unto the church; which shows that there was a church in being before that day. According to their own definition of the term, there was "a congregation of faithful men, to whom the true word of God was preached (by Jesus Christ himself), and the ordinances duly administered; the first by John, a man sent of God, and then by the disciples, who also baptized in the river Jordan, where John had formerly baptized

Jesus himself being present to direct and sanction the deed. The Lord's supper was reserved to a time that would render it most impressive, and then administered by the Saviour's own hands. Thus we see that the assembly of Jesus possessed every privilege and every attribute of a church long before the memorable day of pentecost.

But why do they want to put off its organization to that late period? The design is to exclude John from the Gospel dispensation and invalidate his baptism; and, as a consequence, to render the baptism of Christ and his apostles void, and set them all under a dispensation which never existed. Thus do men still continue to make void the commandments of God, that they may keep their own traditions. Let us proceed to inquire—

II. Of what manner of persons is the church composed?

Permit me again, my brethren, to refer you to the memorable declaration of Jesus Christ—"My kingdom is not of this world." As his kingdom is spiritual, so also must all his subjects be. "The carnal mind is enmity against God, is not subject to the law of God, neither indeed can it be." "For the natural man understandeth not the things of the spirit of God, neither can he know them, for they are spiritually discerned." For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" "And how

can two walk together except they be agreed?" No external privilege can entitle you to membership in the church of God. Are you, my friend, placed by kind Providence in a neighborhood where the pure Word of God is faithfully dispensed? and are you a constant attendant on the word so preached? truly your advantage is great; but if you remain impenitent and in unbelief your condition is truly awful. Your responsibility has been swelling as your advantages have been multiplying, and if you die in your sin you will surely meet a fearful reckoning. Where much is given much will be required.

Has God blessed you with godly parents, who are consistent members of the kingdom of Christ, and who have prayed with you and for you, and have taken pains to lead you in the way that you should go? Great as your privilege is in this particular, it does not give you the least title to any of the blessings of the covenant of grace. If you are without personal faith in Christ and holiness of heart, you are a stranger from the covenants of promise and an alien from the commonwealth of Israel; without God and without hope in the world, a child of wrath, and not a child of God.

John the Baptist faithfully warned his hearers against trusting in the faith and piety of parents. "Say not in your hearts, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now, also, the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good

fruit is hewn down and cast into the fire." The rich man, whose soul cried from the abyss of hell for a drop of water to cool his tongue, was a descendant of Abraham, and the glorified patriarch recognized him as such, but this availed him nothing. The gulf was fixed, Oh! for ever fixed. They, and they only, that are of faith, are blessed with faithful Abraham.

Dangerous in the extreme is that doctrine which asserts that unconscious babes have a right to membership in the church of God, and attaches holiness to that which is born of the flesh. Have they not yet heard that that which is born of the flesh is flesh? And then, to cap the climax, they put into the mouths of the poor deceived children, in answer to the question, "*Who gave you that name?*" the following: "*My godfathers and godmothers, when I was baptized and made a child of God, and a member of Christ, and an inheritor of the kingdom of God.*" A more deadly dose of opiate never was administered to lull the conscience in careless security, and to usher immortal souls into the presence of their final Judge with a lie in their right hand. I speak, my brethren, in part from my own experience. I have swallowed the dose, and for years have felt its deadening influence on my soul.

> But Oh! to grace how great a debtor,
> Daily I'm constrained to be.

My heart bleeds for youth that are similarly situated. Oh! spirit of our God, rend the veil from their hearts, and undeceive them; show them that

except they be born again they cannot see the kingdom of God.

The Jews expected that when the Messiah should come he would set up a temporal kingdom, and that they would be the privileged subjects of that splendid empire. Full of this notion, Nicodemus came to Jesus by night, to make some inquiry on the subject. Jesus knew what was in his heart, and he directed his discourse to him, more in reference to that, than to what had come from his lips: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." This solemn declaration upset the carnal and worldly notions of the honorable senator, and being confused and astonished he cried, "How can a man be born when he is old?" Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto thee, ye must be born again." A person who is not renewed in the spirit of his mind cannot see the glory of Christ nor the spiritual beauty of his kingdom. Let him be Jew or Gentile, black or white, bond or free, he must be born again, or be forever debarred from the kingdom of God.

The visible church of God on earth is composed of persons who have received the truth in the love thereof, and have professed their faith in Christ, and on that profession have been baptized in water

by duly authorized ministers of Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost.

Faith and repentance, which imply a change of heart, are absolutely necessary to entitle a person to the privilege of being buried with Christ in baptism. "If thou *believest* with all thine heart thou mayest" (be baptized.) "*Repent*, and be *baptized*." "He that believeth and is baptized shall be saved." And as faith is a prerequisite to baptism, so is baptism a prerequisite to an entrance into the church and a participation of the Lord's supper. "And they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls. And they continued in the Apostle's doctrine, and in breaking of bread, and in prayer." That converts may so multiply in our days, let us inquire—

III. What measures and means we are to use to promote the increase of the church. The means to be used are those which are strictly of divine appointment. We cannot expect that God will honor with his presence, and the special influence of his spirit, any thing that is of human invention. When men invent any means or measures in religious matters, of course they deem the means which God has instituted inadequate to the accomplishment of the end he intended; and they are thus casting reflection on divine wisdom which contrived the plan, and furnished the means for the salvation of his people.

The means to be used for the increase and peace of the church are, I conceive, the faithful exhibition of the word and ordinances of the Lord.

This is to be done in different ways. *By urging persons to read the Holy Scriptures.* As Christ directed, "Search the Scriptures, for they are they that testify of me." This command cannot be observed by those that are without the Bible, therefore it is right, if we ourselves have derived any benefit from reading the word, that we, according to our ability, furnish the destitute with the precious book. This is to do to others as we would that others should do unto us, if we were destitute. "This is the law and the prophets."

The word is to be read by parents to their children and others under their care. Deut. vi. 6, 7—"And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The Apostle commends Lois and Eunice for their diligent care in the education of young Timothy in the knowledge of the Holy Scriptures.

If it be commendable to teach our own children, it cannot be wrong to impart good instructions to other people's children. "Do good unto all men," is a divine command. And if it be a good deed to teach a few, it cannot be wrong to teach many; and Jesus said, "that it is lawful to do good on the Sabbath day."

But the general and the most successful method of exhibiting divine truth, is by the public preaching of the Gospel. Is it asked, where is the Gospel to be preached? The only legitimate answer to the question is—EVERY WHERE. For so has Christ commanded, "Go ye therefore and teach all nations." "Preach the Gospel to every creature."

This command was given to men, and we all know that men need bread to eat and raiment to wear. And we know that those who are ignorant of God cannot appreciate the service of his ministers, so as to sustain them in their work. The apostles labored among, but took nothing from the Heathen. The word of God instructs us what measure to adopt in such cases. It is the privilege of the church and her numerous well-wishers to supply such deficiency. And if one church be not able to do it, several may unite, as they did of old to sustain Paul while he was preaching Christ in the city of Corinth. 2 Cor. xi. 8, 9—"I robbed other churches, taking wages of them to do you service. And when I was with you, and wanted, I was chargeable to no man (*among you;*) for that which was lacking to me the brethren which came from Macedonia supplied." This was not said in honor of the Corinthians, but it reflected a high commendation on the churches, which by an united effort contributed of their substance to feed and clothe the servant of Christ while he was preaching the Gospel to the profligate citizens of Corinth. This, alone, brethren, is a sufficient warrant from

the word of God to justify the measures you pursue to supply the weak churches and the destitute portions of our State and country; in this you tread in the steps of the primitive churches and of the oldest Baptists.

As the Gospel is to be preached to all, rich and poor, young and old, bond and free, and all by nature are ignorant of divine things, therefore—

THE MANNER OF PREACHING SHOULD BE PLAIN.—"We use," said Paul, "great plainness of speech." And we are sure from our own observation, that God distinguishes with most success the plainest preaching, while he suffers the labors of the flowery orator to be blasted by his own breath.

Were we to see a company of blind persons walking on the verge of some dreadful precipice, we would not wait to consult the rules of rhetoric in order to address them genteelly on the subject of their danger, but we would cry, *Stop men, stop;* Oh! STOP, or you will fall into that yawning gulf before you. A more distressing sight presents itself whenever we stand to preach for God to the children of men. Scores of immortal beings are before us, blind to their own danger, sporting with death on the verge of the burning pit, and they perceive it not. God help us to be plain in warning the wicked to flee from the wrath to come.

"Stop poor sinners, stop and think
Before you farther go,
Why will you sport upon the brink
Of everlasting woe?"

THE MANNER SHOULD BE SOLEMN.—When we consider the immense importance of the work in which we are engaged, it ought to fill our minds with deep, habitual, and unaffected solemnity.

We stand to advocate the cause in which the Redeemer of men agonized, bled and died. We stand, my brethren, as the representatives of the Son of God, to entreat sinners, in his stead, to be reconciled to God. In our hands and on our lips is the message of God to men, and to some it will be the message of life; but to those that reject it, the message of death unto death.

Oh! in such a work as this can we be otherwise than solemn? Rather let the bearers of the dead, while they lower the corpse into the yawning tomb, be void of seriousness—rather let the judge on the bench, while a case of life and death is pending before him, lose his dignified gravity, than that the professed minister of Christ should trifle with undying souls.

Let us consider the company we are in while in a place of worship. God, our final judge, is here—and he is the searcher of our hearts. Jesus, that wept and died for sinners, is here—for he hath promised to be. Angels are here—witnessing our frames and the temper of our devotions. Saints are here—waiting with longing hearts for the bread of life. Sinners also are here—and probably some of them for the last time before they appear before the bar of God. Oh! my brethren, can our spirits, can our words, be otherwise than solemn in such a company as this?

There is reason to fear that the sin of levity, in us ministers, and in professing christians generally, is exerting a most pernicious influence on every department of human society. It is as contagious as the plague of Egypt. It hardens the heart of the impenitent when they witness it, and it renders the effort of the christian to do the sinner good as powerless as that of Sampson, when shorn of his locks. As the subject of religion is generally by the world treated with coolness, therefore to counteract the evil by those that preach the word—

THEIR MANNER SHOULD BE FERVENT.—The preaching which the Lord delights to bless is that which is plain, solemn, and fervent. There was much fire used in the service of God under the former dispensation; yet none was allowed except that which came from heaven, and was termed holy.

The Holy Ghost came on the disciples on the day of pentecost, like a rushing mighty wind, and filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. Before this they preached the Gospel with comparatively small success; but from this period their tongues were endowed with more, far more, than human eloquence. Their words were like burning arrows, darting into the hearts and consciences of sinners around them, and causing such pain and alarm as forced them to cry, "Men and brethren, what shall we do?"

And shall the same words which burned and blazed on their lips, freeze and die on ours? Is Christ

less to be loved? Is his atonement less efficacious? Has sin lost its malignity? Have the souls of men lowered in their value? Is eternal life less to be desired, or eternal death and the wrath of God less to be dreaded? If not, then let the Gospel still be preached with plainness, solemnity and holy fervor, and let the word of the Lord be given to the nations pure, without alteration or concealment, and the ordinances of the Lord Jesus be administered as at the beginning; and the whole be done with humble and prayerful dependence upon the God of all grace for his saving blessing. "For Paul may plant, and Apollos water, but the increase must come from God." Let us—

IV. Look at the encouragement God has given us to labor for the advancement of his kingdom. It is freely admitted that there are difficulties in the way, and so there were in the conquest of Canaan. The fortresses were strong, and walled up to heaven; the men were of high stature, and of a warlike appearance; their implements of slaughter were dreadful, and their war-chariots of iron. These things made the hearts of many of the men of Israel melt within them, and cry, compared with our foes, "we are but as grasshoppers." But they were "children in whom there was no faith." The taking of Canaan was eminently the work of faith, for every outward circumstance in the case was decidedly unfavorable to Israel.

Faith, and faith only, in the promise of God,

nerved the heart of Joshua, and urged him on to the otherwise unequal conflict; for he, like Moses, endured, as seeing Him who is invisible. When we look over the missionary field, what appalling difficulties present themselves everywhere! The distance to be overcome; the insalubrity of the climates to be encountered; the savage dispositions of the natives, endangering greatly, both property and life; the jealousy and cruelty of despotic governments; the long standing and deep-rooted superstitions and prejudices of the Heathen; and above all, that which exists at home as well as abroad, in New Jersey as well in Burmah—yea, is found wherever degenerate man is found—the natural aversion of the heart to God.

To encounter and subdue all those formidable foes, I know of but one source of encouragement, only one, and that is, *the promise of God.* Say, my brethren, is this enough? I think I hear every heart cry enough:—

> "Enough, O gracious Lord,
> Our souls triumphant cry;
> Our hearts can on thy promise live,
> Can on thy promise die."

I shall now draw our subject to a close, by refreshing your recollections with some of the forms of expression, in which God spake the promises at different periods and to different individuals.

To Abraham he said—"In thy seed (which is Christ,) shall all the families of the earth be blessed,"

"The Shiloh shall come, and unto him shall the gathering of the people be."

"Ask of me, and I will give thee the Heathen for thy inheritance, and the uttermost parts of the earth for thy possessions."

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall come down like rain on the mown grass, as showers that water the earth. He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth. The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts; yea, all kings shall bow down before him, all nations shall serve him. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. For the earth shall be full of the knowledge of the Lord, as the water covers the sea. For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment, and with justice from henceforth even for ever.

The zeal of the Lord of Hosts will do this, and Jesus, in his commission, combined both our duty

and our encouragement. All power is given unto me in heaven and upon earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world.—Amen.

O'er the gloomy hills of darkness,
Look my soul, be still and gaze,
All the promises do travail,
With a glorious day of grace;
  Blessed Jubilee,
Let thy glorious morning dawn.

Let the Indian, let the Negro,
Let the rude barbarian see,
That divine and glorious conquest.
Once obtained on Calvary;
  Let the Gospel
Loud resound from pole to pole.

Fly abroad, thou mighty Gospel,
Win and conquer, never cease;
May thy lasting wide dominions
Multiply and still increase,
  Sway thy sceptre,
Saviour, all the world around.

SERMON VIII.

TRAVELERS TO ETERNITY.

"Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."—MATT. vii: 13, 14.

Christ was the prince of preachers, yet how few copy his style and manner! No wonder that the common people heard *him* gladly. He lighted a candle before the window of the soul, that men might see their condition if they did not darken their own understanding by the ignorance which was in them. Those who heard him and did not repent were left without excuse, for light came into the world, and they loved darkness rather than light.

Our Lord here represents all mankind as travelers. How striking the figure! None are at home. All begin the journey to a land beyond with the commencement of being. All enter at one gate, so wide and unobstructed, that there is abundance of room. The name of the gate is native depravity.

We are "conceived in sin and shapen in iniquity." "All have sinned and come short of the glory of God." "There is none righteous, no not

one." "That which is born of the flesh is flesh." "Who can bring a clean thing out of an unclean? not one." We all go astray as soon as we are born; depravity is an inheritance left us by our apostate parents. No one misses his full share. No striving is necessary to enter the wide gate. We go therein as naturally as water descends. We are inherently depraved—biased to a downward course. This may suffice in explanation of the wide gate.

I. *Observe*: the wide gate is the entrance to a broad *way*. Innate depravity breaks out in open violation of the law of God. The way is so broad as to afford every one sufficient scope for his propensities. All men are sinners, but all do not follow the same class of sins. There are as many different ways of sinning as there are trades among men. Some trades are deemed more respectable than others; so there are some sins, which by the world are reckoned genteel sins, and those who follow them would not be seen in the commission of low, mean, vulgar crimes. The smooth-tongued, smiling-faced *hypocrite* would not descend to use profane language; the *deceitful trader*, whose weights and measures are below the legal standard, would not, for the world, use his bare hand to pick the pockets of his customers. He does it with a pair of white kid gloves, in a fashionable, genteel way, that will not compromise his character as a gentleman.

The covetous man moves in a path of his own—warily, evidently afraid of everybody; his heart hates the poor, and his soul loathes the very name

of benevolence. He walks quietly along the niggard's path in the broad way, with hands in his pocket (for there is the temple of his god), while his soul's eye is steadfastly fixed on the mighty dollar, which he pursues as the hounds do the hare, determined to catch it, right or wrong.

There is a crowd of the *gay* and *volatile*—the votaries of carnal pleasures, whose constant cry is "who will show us any good?" They drink at every fountain of mirth, but with every draught their thirst increases. Still they raise the husky cry— "Who will show us any good?"

See that company of *moralists*. With great gravity they walk along in Indian file. They will not walk abreast, like other men, for every one says to his fellow, "Stand by thyself, for I am holier than thou." God speaks to these in words of terror— "Ye are as smoke in my nostrils, a fire that burneth all the day." He means not us, say they; but be not deceived. He *does* mean you, who go about to establish your own righteousness, not submitting yourselves to the righteousness of God. You set your own filthy rags in opposition to him who is altogether lovely, and you occupy a path somewhat raised above the broad way. This pavement was made by the Scribes and Pharisees, and it has been white-washed and kept in repair by their followers, both Jews and Gentiles, ever since—all who deem themselves righteous and despise others.

Another path is occupied by the *rum-sellers*, who move along gaily, in high spirits, especially when

they see crowds of thirsty customers at their doors. They know them as far as they can see them, for they bear on their faces the alcohol brand. These poison-venders stand together, like the Grecian phalanx, to maintain their destroying monopoly over body and soul. If an honest man questions the right of one of them to kill his neighbor, with unblushing face, State authority will be shown to kill as many as he can; and he will produce from the judges a receipt for the sum of ten dollars, for the privilege of poisoning, slaying, and causing to perish his fellow citizens with impunity. The same judges will hang a man for poisoning *one*, while they caress and court these rum-sellers for their votes.

Adjoining this path is that of the *intemperate*. If we could switch the drunkard-maker off the track, the path of the inebriate would soon be vacated. The intemperate are to be pitied; they have been beguiled, tempted, and chained, before they were aware, and they were dragged by the enemy at his will. Friends of temperance! remember your former victories. You erected many trophies. The same arms and valor may achieve new triumphs, and result in saving many souls from present and eternal ruin.

Time would fail to describe all the travelers in this broad road. They are more, and more various than the people and costumes of a metropolitan thoroughfare. The broad way of sin is made easy of progress by the natural inclination of the heart.

There is a gradual descent from the gate to the mouth of the gulf, yet there are places confessedly hard for the sinner to glide over them comfortably. Sometimes the way runs very near Mount Sinai. The thunder's terrific roll, the lightning's flash, and the voice, which says, "Cursed is every one that continueth not in all things written in the book of the law to do them,"—these make the sinner's stout heart quail, while conscience looks aghast, and cries, let us turn back, it is a fearful thing to fall into the hands of the living God. Solomon alludes to these, when he says, "The way of the transgressor is hard." The end is enveloped in a cloud of curling smoke, "and the smoke of their torment shall ascend up forever and ever."

"Many there be that go in thereat because strait, is the gate and narrow is the way that leadeth to life, and few there be that find it."

II. Some remarks concerning the narrow gate. This stands opposed to the other. As one is depravity, the other is its cure—*regeneration*, which is a thorough change of the temper and disposition—the heart and life. "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." The Apostle speaks of putting off the old man, and putting on the new. The old man is too bulky; there must be great reduction in order to pass. Spiritual pride must be evaporated. I have heard of a prisoner who fasted to enable his body to pass between the bars of his cell; and when

his body was reduced to the proper size, his *head* was too large to pass. So with the infidel philosopher—his *head* is too large, and that he will not reduce; he will not discard the wisdom which for years has been filling his brain. Well did Solomon say, "He that is wise in his own conceit, there is more hope of a fool than of him. To enter in at the strait gate, man must be reduced to the smallest dimensions in every part, as Jesus most solemnly said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." One may mortify the body by self-denial; he may give up many things, and yet abuse such abstinence, to foster pride in the heart and cultivate the abominable weed of self-righteousness.

Let us look at this narrow gate. By it stands a venerable personage, whose name is Evangelist. The Lord of the way, who, at the expense of his own life opened this passage for the escape of the prisoners of hope, placed him there to direct applicants. Many who are in the broad way become terrified at Sinai's thunderings and flashes. They have heard that those who are in the narrow way are not annoyed by these sights and sounds, therefore they try to enter in at the strait gate. They come sometimes singly, and sometimes in crowds. One of them says to Evangelist, "sir, I wish to enter at the strait gate." Evangelist looks at him from head to foot; he can discern no tears on his cheeks, and he fears that the fountains of the great deep are not broken up. He can read no lines of grief for

sin, no remorse for offending God, no shuddering apprehension of the wrath to come.

He questions him: "What think you of Christ?"

"I think he was a very good man, and that he came to help us go to heaven; that wherein we fail in weight and measure, he will make up our deficiency."

"Pray, what do you think of yourself?"

"Well, I thank God that I am not as other men are. I am honest, industrious, and sober; I say my prayers, and give alms to the poor, and I hope these will help me along."

"What have you in these trunks?"

"My honesty, my industry, my sobriety, and the prayers which were taught me in childhood, to recommend me to God."

"Can you read, sir?"

"Yes, sir?"

Well, read the inscriptions over the gate. Read them out, that we may all hear. "The Son of man came not to call the *righteous*, but sinners to repentance." You see from this text, you cannot enter. You are self-righteous, and not a sinner; turn aside; overhaul your bundles, and look at them in the light of heaven. May God give you eyes to discern that they are all filthy rags; and then *come again*, a *hungry*, *thirsty*, *empty*, *naked sinner;* fall on your knees at the gate, and cry from the bottom of your heart, "God be merciful to me a sinner."

He took the advice of Evangelist, and in a few days he tried again. Methinks I see him coming

sadly dejected. He weeps, for he cannot help it. He does not depend on his tears to recommend him. While he walks and weeps, he says:

"If tears of sorrow would suffice
To pay the debt I owe,
Tears should from both my weeping eyes
In ceaseless torrents flow.
But no such sacrifice I plead
To expiate my guilt;
No tears but those which thou hast shed;
No blood but thou hast spilt."

Evangelist says, "Well, you have come again, I see."

"Yes, sir! I see if I do not enter in by the strait gate I cannot see the kingdom of God."

"What makes you weep so?"

"I cannot help it: for I have read in the Bible that my sins have killed the Prince of Life, and yet He prayed the Father to forgive me. It is this *sin* that breaks my heart, and makes my tears flow."

"Do you think your tears will gain you admission?"

"No, sir."

"Drops of grief can ne'er repay,
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

"When you were here before you were loaded with bundles; what have you done with them?"

"I have done as you told me. I examined them in the light of heaven, and found all the articles, which I so highly valued, worthless. They were all

stained with sin; their savor was the savor of death. I cast them all away. Sir, do you think there is any hope for me?"

"I think your prospect now is pretty fair. I will go with you, for I am placed here by Jesus Christ to help such as you." They both went up to the gate; both knocked. No answer. Both fell on their knees, and knocked, and sobbed and cried. The sinner, too, beat his breast with one hand, and the door of mercy with the other, crying, "God be merciful to me, a sinner." A voice from within said, "Who is there?" He answered, "A *sinner*, ready to perish." "Have you brought anything with you in the shape of good works or self-righteousness?" "I did at first, but found them worthless, and threw all away; for I read that Christ is the end of the law for righteousness to every one who believeth." "Dost *thou* believe on the Son of God?" "Lord, I believe; help thou my unbelief."

Then a voice was heard, saying, "Porter, open the gate and let the sinner in, for it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." The gate flew open, and as he went through, the sinner opened his hands and said, Lord,

> "Nothing in my hands I bring;
> *Only* to thy cross I cling."

Gabriel took his golden harp and struck the key-note, Hallelujah! Hallelujah! an heir of God is born again; a joint heir with Jesus Christ has passed

the gate of regeneration. Glory to God in the highest! Then the Lord of the way said to one of the shining ones that stood by, "Be thou a ministering angel to this soul which I have redeemed with my own blood; shield him from adverse providences, and when faint and weary, fan him with thy wings; leave him not until he shall finish his journey."

Evangelist passed through after him, and together they praised the Lord and Saviour of men. They did not go far before they came to a certain water; and the penitent believer said, "I remember reading in the Book of God, that Jesus went from Galilee to Jordan unto John to be baptized of him, and John baptized him in the river Jordan." Now, *here* is water, "What doth hinder *me* to be baptized?" Evangelist said, "If thou believest with all thy heart, thou mayest." "I believe that Jesus Christ is the Son of God." They both went down into the water, and he baptized him, and when they were come up out of the water, Evangelist returned to his post to help others as the Lord commanded him. But the obedient believer went on his way rejoicing. Time will not permit me to follow him further today. I only say, that he had many trials and many comforts by the way. The Saviour never left him. Whether he is yet on the road, or has gone to his home on the other side, I know not; but this I know, he is in safe hands and shall never perish.*

* This sermon is full of the Welsh peculiarities. If it does not conform to modern Homiletics in every particular, it is well arranged for effect. The peculiar close, as unusual as it seems, is most admirable. When we have ceased reading, the mind still follows the traveler, upheld and guided by the divine companionship and power.

SERMON IX.

THE SHINING DISCIPLE.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—MATT. 5: 16.

Worldly men aim to shine in their profession. The farmer desires to make the soil he cultivates attract the attention of passers by; the mechanic's ambition is to make his wares shine, and secure to himself the name of a good workman; the lawyer strives to be learned in the law, and to shine at the bar and in the forum. The artist studies the effect of light and shade, so that the touches of his pencil may bring out more prominently the points needful for a good picture, worthy of preservation, and that his own fame may shine in the annals of the illustrious.

But, alas! there is a serious drawback to all worldly desires, even the most laudable earthly ambition. The whole will soon be involved in one common ruin, for "the heavens shall pass away with a great noise, the elements melt with fervent heat, and the earth with the works that are therein shall be burned up." There is nothing in all this to damp the ardor of the Christian or quench his holy ambition, for he only is the man whose works will shine in eternity. Let us inquire:

I. WHENCE DOES THE DISCIPLE OF CHRIST DERIVE HIS LIGHT?

II. HOW TO LET OUR LIGHT SHINE; and

III. THE MOTIVE THAT SHOULD ACTUATE US TO LET OUR LIGHT SHINE.

I. WHENCE DOES THE DISCIPLE OF CHRIST DERIVE HIS LIGHT?

It is too obvious to be denied, that man, in the state of nature, is devoid of all spiritual light. "Darkness covereth the earth and gross darkness the people." Paul reminded the Ephesians of what their moral state was previous to their conversion. "Sometimes ye were darkness, but now are ye light in the Lord: walk ye as the children of light." By moral darkness is meant destitution of spiritual knowledge of God and divine things. God endowed man, at his creation, with the knowledge of himself; but mark how soon the breath of sin put out that light. The understanding was darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart. Adam, the transgressor, soon betrayed his ignorance of God, by his vain attempt to hide himself from the eye of Him who searcheth the heart and trieth the reins, and will bring every work into judgment, with all our secret things. How different were the views of David, a man enlightened by the Holy Spirit, who said, "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven,

thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me." He only, who brought light out of darkness, can shine into our hearts, and give us the light of the knowledge of the glory of God in the face of Jesus Christ. In the spiritual as well as in the material creation, Christ is the light of the world. Men bestow much labor to dispel the darkness of the human soul by artificial light; but every attempt has been a total failure. No system of education, however wisely planned, and sedulously applied, has yet succeeded in removing the darkness of the human heart. "Since the world began was it not heard that any man opened the eyes of one that was born blind." Let us notice the simple, yet beautiful figure, that Christ used in this passage, to illustrate and enforce his doctrine. "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." "Let your light so shine before men that they may see your good works and glorify your father which is in heaven."

Let us look at the comparison. When a man makes a candle he designs it to give light; but it has no inherent light in itself, it must be applied from without. God made man in his own image, designed to glorify his Maker. He crowned man with glory and honor, and doubtless the brightest

gem in his crown was the knowledge of his Creator. But, alas! sin put on an extinguisher, and his light went out in total darkness. The crown has fallen from our heads, and woe unto us because we have sinned, and come short of the glory of God. The disciples had a new light applied, which was theirs by free gift, superior to that which was extinguished in Eden, it being the light of the knowledge of the glory of God in the face of Jesus Christ. This new light is communicated in the new creation, when Jesus says let there be light in that dark soul, and there is light. Ask that man "From whom did you derive light in your once benighted soul?" He will freely answer "from Christ, the light of the world. He took a lump of clay and touched mine eyes and the scales fell. And whereas I was blind, now I see."

II. How we are to let our light shine.

We have in our text a divine direction, to which we should give heed as to a light that shineth, to guide our feet in the path of duty and christian privilege. Let your light *so* shine, like a candle placed on a candlestick. Some men are mighty fond of putting their light under a bushel. What a strange idea! A bushel was never made for such a purpose, and if you put your light there it will never do any good to yourself nor anybody else; your house will be as dark as a dungeon; you will be stumbling over everything in the house, and if you are a husband and a father, your wife will be

stumbling, your children will be stumbling. Beware, O, beware, lest through your neglect they stumble into hell. Your conduct makes your own case dark and dubious. If the light that is in you be darkness how great is that darkness! When you meet them at the bar of God what can you expect from them but reproaches? Husband, you knew that I was in my sin, and though I laid in your bosom, you never whispered my danger. Father, you knew that there was a Saviour, able and willing to save sinners, but you never urged us to fly from the wrath to come, to the arms of that bleeding Saviour, and now it is too late—*too late!* The things that belonged to our peace are hid from our eyes. O, my friend! I beseech you, by the gratitude you owe to Christ, who, you hope, has given you light; by the love you bear your family; by your duty to glorify God—to take your light from its concealment and put it on the candlestick, where it may shine to the glory of God, and your own comfort, and those around you.

God has organized his church for the special purpose that his people may set their light therein and let it shine. Do you ask how shall I do this? I will endeavor to tell you. First—look for a church formed after the divine model, with the name and stamp of Christ upon it, and be sure that it is all of gold, in doctrine and practice, without any mixture of base metal; and if it should happen to be ten miles from your dwelling, never mind that; you will have two hours to commune with Christ on

the way, and if you find that the church is housed in a log-cabin, never mind that, it will the better help you to remember him whose first earthly dwelling was the stable, and his bed the manger. This will help you to admire the grace of our Lord Jesus Christ, who was rich, but for your sake he became poor, that you, through his poverty, might be made rich. When all is settled within, give vent to your full heart, and say—Friends, I desire to go with you, for I have heard that God is with you. Come all ye that fear the Lord, and I will tell you what he hath done for my soul. This is the way, walk ye in it. The servant of Jesus will take you affectionately by the hand and lead you down into the baptismal stream, in the very footprints of the great Redeemer. You will feel as you never felt before; you will feel such a flame of gratitude arising from your heart; you will feel more like singing than you ever felt before. Well, my brother, sing away—tell the world your joy! The children of God will sing with you, for they yet remember the day of their espousal.

Didst thou the great example lead,
In Jordan's swelling flood,
And shall my pride disdain the deed
That's worthy of my God?

O Lord, the ardor of thy love
Reproves my cold delay;
And now my willing footsteps move
In thy delightful way.

Now, the table of the Lord is spread with a feast of fat things; of fat things, full of marrow; of

wines on the lees, well refined. The hand of christian fellowship is extended to you, with the cordial welcome of every christian heart. Nay, the king himself is present at the table, showing you his sacred body, that body that was broken for you, and the blood that was so freely shed for your redemption. Now you feel as the Queen of Sheba did at the entertainment of King Solomon. There was no more spirit in her; and she said to the King, "It was a true report that I heard in mine own land of thy acts and of thy wisdom; howbeit, I believed not the words until I came and mine eyes had seen it. And behold, the half was not told me. Thy wisdom and thy prosperity exceedeth the fame which I heard. Happy are thy men; happy are these thy servants which stand continually before thee, and that hear thy wisdom." But, behold, we have a greater than Solomon here. Now, my brother, you are regularly set on the golden candlestick—the church of the living God, the pillar and ground of the truth. The seven stars are the angels of the seven churches, and the seven candlesticks, which thou sawest, are the seven churches. Now, my brother, you are in the most eligible position to be a shining christian. "O let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Show forth the praises of him who hath brought you out of darkness into his marvelous light. Shine in your steady adherence to the doctrine and ordinances of our Lord Jesus Christ. Be steadfast and immovable, always abounding in

the work of the Lord, forasmuch as ye know that your work is not in vain in the Lord. You are well aware that an unsteady candle gives but a flickering light. A moveable light-house would endanger the ship, and the lives of the whole crew. Keep your candle from the winds of false doctrine; if it does not go out entirely, it will flare and waste fearfully.

The apostle Paul has warned us of this danger, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Some men are compared to wandering stars, full of speculative notions—one thing one day, another the next, so they are all the time wandering from the truth into greater and thicker darkness. My brother, be thou a fixed star, where the Sun of Righteousness shall always shine on thy soul, and reflect thou his light on all around thee. Be always in thy place at the house of God, in the social praying circle, as well as when the word of God is publicly proclaimed. And let thy voice be heard in prayer, in exhortation, and in the high praises of thy Redeemer. And so let thy light shine. Shine in the world by thy strict sobriety, by thine integrity, by thy liberality, as God has prospered thee, by kindness to the poor, and sympathy to the afflicted. Shine in every christian virtue, and men will glorify your Father, which is in heaven, and take knowledge that you have been with Jesus.

Observe, again, there is no lamp or candle but

needs trimming and snuffing; without this thy light will be dull and dim, and seem at times ready to go out. How dull, at best, shines our light, my dear brethren, when we compare ourselves with many of those brilliant lights that are gone before us. John the Baptist, whose character we venerate, is said to have been a burning and shining light. Paul was set, as a medium, to reflect the light of Christ on the Gentile world, which he faithfully did. "From Jerusalem, all the way to Illyricum, I have fully preached the Gospel of Christ."

The great cause of the superiority of their light over ours was, that they trimmed their lamps more frequently and thoroughly than we do; hence, they did more good, and brought a greater revenue of glory to God than we have done. The question well becomes our lips, "What have I done for him that died to save my wretched soul?"

God commanded Moses to make a candlestick for the tabernacle of a talent of pure gold, with snuffers and snuff dishes. The lamps in the house of God needed snuffing, in order to emit a brilliant light. The oil used in the house of God, was the pure olive oil; there was no filth or snuff arising from that. The oil was emblematic of the grace of our Lord Jesus Christ. This you may see beautifully illustrated in Zech. iv. 12. Jesus Christ, God, man, Mediator, supplies his people with the oil of his grace out of himself, which is conveyed, through the golden pipes of the Spirit's sanctifying influences, into the vessels of their hearts. This

explains the mystery why the lamp of the christian burns so long, while so many opposite influences are continually striving to put it out.

Christ is a living olive tree, therefore the supply will never be exhausted. "Because I live ye shall live also." It hath pleased the Father, that in him all fullness should dwell, that we might receive out of his fullness and grace for grace.

I said, there was impurity in the oil that required snuffing. That was caused by the wick. This is the spirit of man. The spirit of man is the candle of the Lord, and the flesh is a very near kind. It is our own imperfect natures that makes so much trimming and snuffing necessary; while in the world, we live in an atmosphere unfavorable for our light to shine. But Christians look for a better country, where the air is pure, and there, body, soul and spirit will be thoroughly sanctified. Then ye shall shine as the sun in the kingdom of your Father, and there the golden snuffers, so necessary in our present state, to remove our selfishness, our love of the world, our sloth in divine things, and all that retard our light from shining, shall be laid aside. The conflict with sin will be ended.

"Nor sorrow, nor sickness, nor pain,
Nor sin, nor temptation, nor fear,
Shall never molest us again,
Perfection of glory reigns there.

"These souls and these bodies shall shine,
In robes of salvation and praise,
And banquet on pleasures divine,
Where God his full beauty displays."

III. The motive that should actuate us in letting our light shine.

Men are moved in their actions and doings by different motives or principles which operate on the heart, and the heart moves the physical powers of the body and produces the acts of our lives. The quality of the motive gives the character of the acts that it produces. If the motive be good and directed by an unerring rule, then He, who searcheth the heart and weigheth our actions, will approve of the productions and reward them with, "Well done, good and faithfull servant, enter thou into the joys of thy Lord." Some are actuated only by the power of self-love. This predominates in all they do. Self-love is uppermost, enthroned in their affections, and whatever they sacrifice, they present it before the shrine of selfishness. So did the ancient Pharisees. When they gave alms to the poor, they sounded the trumpet before them, that they might have glory of men. Giving alms to the poor Christ everywhere approved. But the motive of the hypocrites he condemned, which was to be seen of men, and have glory of them. They sought their own glory, and not the glory of God. Ostentation and display betray the motive of the heart to be selfish and hypocritical. It is plain, from the text, that Christ designed that the good works of his people should be seen of men; but not by any ostentatious effort of their own to secure glory to themselves. "That men may see your good works, and glorify your Father, which is in heaven." Observe, here, that the good

works, which Christ recommends, are rays from the light within them; and these will shine and show where they are, even to men, in darkness. There are many so dull of comprehension, that they are very slow to learn the doctrine and practice of the christian religion. But, put that religion in operation and none is so dull, but when his hunger is appeased, he will say, O that is good; when naked, and is clothed, but will say, O, what a comfort, when sick, and is visited, by sympathy and love, he will ask, "Who moved you to such compassion?" You will answer, "My Father, which is in heaven." He will say, "O, how good your Father is. Will he be a Father to me also?" "Yes, he is good, immensely good, and he means that his goodness should lead you to repentance, and constrain you to love and serve him, too." The burning rays, emanating from Christ, the Sun of Righteousness, are thus brought down and concentrated by the humble effort of a disciple of Christ, to affect the heart of the impenitent man, and make it relent and yield to dying love, and say, "Lord, I give myself away, 'tis all that I can do." Thus he begins to glorify God. "So let your light shine before men, that they may see your good works, and glorify your Father, which is in heaven."

To love and glorify God is the sum of all christian duties. The glory of God we should consult before our own salvation. Let us strive to glorify God and he will take care of our salvation, for salvation is of the Lord. God says, "My son, you honor me by

your obedience to my commandments, and you will have nothing to fear in this world nor in the next. Leave all your wants for me to supply; leave all your enemies for me to subdue, for your weakest foe is too strong for you to handle. You only do what I command you, and be assured that my commandments are not grievous." "My yoke is easy, and my burden is light." My grace will be sufficient for thee in every trial, and my strength will be made perfect in thy weakness, and those enemies—sin and Satan—you so much dread at present I will soon lay prostrate at thy feet, and say, Come and put thy feet on the neck of these thy enemies.

Keep in mind whom you are called to glorify, and induce others to glorify Him with you.

He is not a stranger, in whom you feel but little interest, but your Father, who is in heaven, and who is infinitely worthy of all praise and adoration. This is now, and forever shall be, the employment of the blessed in heaven. Let us begin to learn the theme before we ascend: "And I heard the voice of many angels round about the throne, and the living creatures and the elders, and the number of them was ten thousand times ten thousands, and thousands of thousands, saying, with a loud voice, worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor and glory, and blessing. Blessing and honor, and glory and power be to him that sitteth upon the throne, and unto the lamb forever and ever."

Those that shine now on earth as candles shall soon shine as the Sun in the Kingdom of their Father.

SERMON X.

SOBER-MINDEDNESS.*

"Young men likewise exhort to be sober-minded."—Titus 2 : 6.

If there be a class of human beings to whom we attach greater importance than any other, that class comprises the young men. Where is the chief solicitude of a mother's heart fixed? Upon her sons. They are the delight of her eyes—the joy of her heart, and constitute her most pleasing prospect in relation to this life. For them her prayers and sighs ascend to the God who gave them, that they may be sober-minded; to turn away from the snares of sin and folly and give their hearts to God. And fathers, that fear God, are no less anxious to train them up in the nurture and fear of the Lord, that they may be rooted and grounded in a virtuous course, so as not to forsake it in years to come. Care and concern for young men, that they be sober-minded is not confined to parents and immediate relatives. No; this interest is general; it pervades our entire country. If you doubt the assertion, look abroad, and read the evidences of what I say. They are inscribed in legible characters on all those walls

* On the death of Joseph S. Swan.

that enclose our ten thousand common schools, our thousands of academies, high-schools, colleges, and universities. On all these the words stand forth in bold relief—"Young men be sober-minded." You were the chief objects for whom this vast expense and toil were taken, to fit you for the stations that God designed you to fill, that you may bring a tribute of glory to your Maker, confer a lasting benefit on your country and race, and set in death like the cloudless sun on a fair summer eve. Young men, can you be listless while all this interest is felt for your welfare? Let it not be said, amid this general anxiety, that you alone are indifferent. Let it not be said over the lifeless body of any young man in this assembly—"This youth was endowed with an immortal mind; but, alas! that mind he neglected, he intoxicated his soul with the fumes of sin; he never called his spirit to reflect on its immortal destiny; he never put the question seriously and soberly to himself 'Where, O, where shall my eternal abode be fixed, in bliss ineffable or in woe unendurable, where the worm bred in the conscience shall never die and the flame kindled by sin shall never be extinguished?'" Young man, whatever you omit, omit not the care of your soul. Let this, I beseech you, be your first concern. "Seek first the kingdom of God and his righteousness, and all other necessary blessings will be added unto you."

"Religion should our thoughts engage,
Amid our youthful bloom:
'Twill fit us for declining age,
And for the awful tomb."

Young men, you are now passing through the important process of forming a character for yourselves for life, and for an endless hereafter. And what you wish yourselves to be that you *will* be, all men cannot prevent you.

If you aim to be pious, useful and holy, God will give you grace to be what you desire to be. For if you cherish this desire you will ask God for the object of your wish, and he will give it you. "Ask and ye shall receive, seek and ye shall find." On the other hand, if you are inclined to be reckless and regardless of consequences, stubborn, obstinate, self-willed, bent on a course of sin and dissipation, without a change of purpose and inclination, you will succeed in making yourself the worthless object you have aimed to form. If any of you are pursuing this downward career, remember, that the farther you go greater the speed. It is downward, and the declivity will increase the velocity, and harder it will be for you to stop. While there is hope listen to the exhortation. Nothing but a sober thought will prevent your ruin.

"Stop, poor sinner, stop and think,
Before you farther go,
Why will you sport upon the brink
Of everlasting woe."

The mind governs the man as the helm governs the ship. If the helm be wavering from side to side, the ship makes little or no progress in the course she should go, and is in constant danger of falling into the trough of the sea, to be swallowed

up in the vortex of the mighty deep. As the helmsman must meet the mountain wave which would otherwise turn the vessel from her course and endanger all on board, so, when a wave of temptation assails you, yield not to its force. Set your mind steadfast to meet it and you will break its power. Resist Satan, steadfast in the faith, and he will flee from you. Meet the enemy of your soul as Samson met the lion, and you, like that man of might, will obtain meat from the eater and sweet from the strong. Having thus overcome, you will rejoice, with Paul, and say, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Young men, mind your helm, and be sober-minded, lest you make a shipwreck of your soul.

The mind is to the man what the conductor is to the train. Every thoughtful passenger, when he takes his seat in the car, will naturally whisper to himself, "I hope that our conductor is a sober-minded man." What an immense responsibility rests upon him. All this crowd of human beings; a minute's neglect on his part, may precipitate us all into the jaws of death. At his command, the train moves and at his word it stops. He it is that accelerates or moderates the speed of the mighty moving mass. Young men you have a train to conduct; all that comes under the influence of your example will fasten themselves to your train. Where you go they will go; when you stop they will stop. You are moving onward with great

velocity. Can you hear my voice amid the rumbling noise around you? I cry *stop!* Call up one sober thought; ask yourself a few sober questions. First—"*Who have I here on board?*" Answer: "There are my brothers and sisters, relatives and friends, with a number of young men of my acquaintance who have been influenced by my example to follow in my train." Second—"*Am I in the right track?*" Remember that there are two: one leadeth to destruction, and the other to life. Between these there are marked distinctions; one is straight, while the other is crooked; one is light, while the other is dark.

"Your way is dark and leads to death,
Why will you persevere?
Can you in endless torments dwell,
Shut up in black despair?
Why will you in that crooked way
Of sin and folly go?
In pain you travail all your day,
To reap immortal woe.
But he that turns to God shall live,
Through his abounding grace;
He will the richest blessings give,
To those that seek his face."

Another important branch of the conductor's duty is to mind the true time, so as to avoid a collision. Young men, watch the time, the true time, not sinners' time, that is always too slow. *By-and-by* is their time. "When I have a convenient time I will call on thee." Sober thoughts and serious things, to-morrow. The sinner's clock is always *too slow*. He cries, There is time enough to take care of the soul and prepare for death. O, my young friends,

beware, *beware*, BEWARE of a collision. What rumbling sound do I hear? Is it the voice of an angel? Nay, the God of angels speaks and speaks to you. "Beware, lest at any time your hearts be overcharged with surfeiting and drunkenness, and that day come upon you unawares." "The Lord of that servant shall come when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites. There will be weeping and gnashing of teeth." O this will be a serious collision—irreparable—fatal. He that, being often reproved, hardeneth his neck shall suddenly be destroyed, and that without remedy.

It is an awful thing to fall into the hands of the living God. To avoid such a fearful catastrophe, consider the time, that it is now high time to awake out of sleep. God's time is the true time, and His time is *now*. "Behold, now is the accepted time; behold, now is the day of salvation." He repeats it, that you may not mistake it. To-day, if you hear his voice, harden not your heart. His voice is heard distinctly in the melancholy news that announced the death of our beloved and much respected brother, Joseph Swan, whose life exhibited in our midst, a worthy example for young and old to follow him, as he, through grace, followed Christ. His life was short among us. He arose like a star and shone awhile in our midst, and suddenly disappeared from our view, to shine still more clear in a brighter clime.

Joseph came to his death by the upsetting of a boat in Cape Fear River, North Carolina, on the 28th day of November, 1856, containing the captain, the first officer, and two sailors. Joseph and one of the two sailors sunk into a watery grave before help could reach them. Thus have his parents been called to lament the death of one of the most kind and dutiful of sons. A brother and a sister to weep the departure of a brother indeed, who took a deep and affectionate interest in their welfare.

And this Church has lost, in his death, one of her brightest ornaments. He was the first that was baptized in fellowship of this branch of the Zion of God. And from that day his life proved the sincerity of his love to Christ and to his cause. He was punctual in his attendance, fervent in his devotion, liberal in his feelings, always ready to every good word and work. Precious youth, thy work was soon done. Thy heavenly Father called thee away from this stormy world, to sail in the calm, unruffled sea of a Saviour's love. In his death, the sons of the ocean lost a friend. He had their eternal interest near his heart. When he went to sea, he was careful to lay up a supply of Bibles and religious tracts to distribute among the seamen, while they were traversing the mighty deep, to direct their minds to Christ, the bright and morning star, the only guide to the port of heavenly bliss, "Where billows cease to roll, and the weary are at rest."

About the 10th of January, 1856, Joseph Swan was in a ship, off Cape Henry, in one of the most

terrific gales of that stormy month, blowing them directly towards that fatal shore. A Baltimore pilot was on board, who had often witnessed severe storms off the Capes, but nothing like that. He and the seamen were frantic with fear. They reeled to and fro, and were at their wits ends. Joseph only was calm and composed, directing the minds of the pilot and the terrified sailors to pray and trust in God, who alone was able to effect their deliverance. He told them, I am sorry for you who have families to leave behind you; but as for me, I am ready to go, if the will of God be so, to take me away; I have given myself to Him, and I feel myself safe in His hands. My mother and friends will grieve after me, but their sorrow will soon turn to joy; we shall soon meet again.

The pilot, who related the circumstance to a friend that was then in Philadelphia, stated, he never witnessed the power of religion exemplified as he did in that remarkable youth. It seemed to have made a powerful impression on his mind in favor of that religion that was able to buoy up the mind in the midst of the most imminent peril. Who knows, but some of that company, won by his meek and godly deportment, will, through grace, be stars in the crown of his rejoicing in the day of the Lord Jesus.

I shall now read extracts of letters, which I have received from him at different times, which were written from different places. These will show the state of his mind, and how his thoughts were occu-

pied in different circumstances: "Philadelphia, January 15th, 1856." In this, he gives a particular account of his perilous passage from Baltimore to the mouth of the Delaware, wherein he acknowledged the hand of the Lord in working out their deliverance when they had given up all for lost. He concludes thus: "I hope you and wife are well. I have enjoyed very good health. I believe I have given you the full particulars of our stormy passage as near as possible. I shall never forget the happy hours which I have spent in our little church; for I assure you that I feel happy in Christ Jesus—in him I shall ever trust; for I have seen the wondrous working of his hand. I hope that brotherly love will ever continue in the church. I am ever ready with open heart to contribute to the wants of the church. I believe I must close, as it is getting late. May God bless and be with you both. Remember me to the members, and also in your prayers, I need them much. I remain the same, striving with what talent God has given me to do all the good I can. From a faithful friend in the cause of Christ."

Another from New Castle, Delaware, February 12th, 1856. He states "that they were still fast in the ice. Yet it is God's will, and I feel confident it must be for some wise purpose. This is the only thing that cheers me up in these dull times. But one thing makes the times appear more dull, there is no Baptist church in this place, and I have not been inside of one since I left home, and I do not think that I can ever enjoy myself at any place

better than I did at our own little church. I love the day I first joined the army of the Lord, and I wish there were many more that could feel as I feel. I pray God that I may do much good by leading many of my fellow men to seek their own safety before it is too late. My heart is full of love and gratitude to our Saviour, and I pray you not to forget me in your prayers. Please to let me know when you need any assistance. I must now close. I could write a sheet full, but it would all amount to the same thing, for you can tell my feelings from my writings. From a sincere friend in the cause of Christ."

I shall now read you the whole of this last letter,* written in New York, the day before he left on that voyage which bore him from earth to a far brighter clime, where storms and tempests never blow, and the sun never sets.

My dear young friends, in the brief life of Joseph Swan, God has set before you a living example of sober-mindedness. He lived among you. You saw his meek and humble deportment. You witnessed him with a heavenly smile and willing step follow his Redeemer down into the baptismal stream. You saw him wending his way to the house of prayer, and there you heard him, on his knees, pleading with God on your behalf. I talk not unto you of a stranger, of whose existence you may harbor a doubt, but of one whom God placed in your midst, as a living example of what the grace of God can do, for a young man of like passions

*The letter referred to has been lost.

with yourselves. I would not have you to suppose that his case was an extra effort of saving grace. No, no. The same grace that made him a monument of mercy, can do for you what it did for him. "His hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face that he will not hear."

Your only course of safety is in the immediate forsaking of your sin and turning unto God, who says unto you, "Turn ye, turn ye, why will you die."

"O, sinners, seek His grace,
Whose wrath ye cannot bear;
Fly to the shelter of his cross,
And find salvation there."

I see before me several young men who profess to love Christ. Let me ask you, how do you feel when you compare yourself with your dear departed brother? Have you attained to the same spiritual stature that he attained to in his short pilgrimage? Have you been as faithful in the cause of Christ? Say not my gift is small; his gift was not large; but he went and traded at the throne, every time he gained more to it. The difference does not consist so much in the size of the gift as in the size of the heart. Pray God for a larger heart, that you may say with our brother, in one of his letters, "My heart is full of love to Jesus Christ." There lies the secret—both of gifted brethren and gifted ministers. O for a heart full of love to Jesus

Christ, and that will loosen our stammering tongues so as to vie with Gabriel in exalting the Saviour of men. "Out of the fullness of the heart the mouth speaketh."

A word to the parents and near relatives.

God's providence is a great deep, not to be fathomed by human lines. Truly his ways are in the seas and his paths in the deep waters, and men by searching cannot find out the Almighty to perfection. Dark and mysterious as this dispensation of God appears to us, if we should dare to ask, Why hast thou taken away one so young and so promising? The Lord would answer our presumptuous inquiries by asking us a question, "Have I not a right to do what I please with my own? I have given and I have taken him away; therefore, be still, and know that I am God, and what thou knowest not now thou shalt know hereafter;" therefore, wait awhile, and God will make that which is now dark clear as noonday. When John the Baptist was beheaded, his disciples did wisely, they went and told Jesus; he only could soothe their sorrows, and give them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. Go, my friends, with your grieved spirits and broken hearts to Jesus, and he will bind them up. "Cast your burden on him and he will bear it." "He will not break the bruised reed, nor quench the smoking flax." Remember that we have a merciful High Priest that is touched with the feelings of our infirmities. Therefore, seek his sympathies, for that

and that only will avail you in this day of your distress, and let us all prepare to meet our God, and our departed christian friends in that happy land where sorrow and sighing shall be forever unknown. Our departed Christian friends are not lost, but saved—saved from the last vestige of sin; saved from sorrow, sighing, and pain. They are not dead, but sleep.

Their Father laid down their bodies to sleep in a safe place. Whether in the earth or in the seas, they are safe, not a particle of them shall be lost. Christ died to redeem them; not their souls only, but their bodies also. He suffered in every part of his sacred body; not a particle was exempted. He was overwhelmed in pain and anguish, to purchase our Redemption. The body that was prepared for the Son of God was prepared for the sacrifice. And, also, his immaculate soul was made a sacrifice for sin, "My soul is exceedingly sorrowful, even unto death." Listen to the groans and sighs that arise from the gloom of Gethsemane, while his body was as yet untouched. What did this anguish mean? His Spirit met the conflict. Justice was presenting the cup, and that cup was full; its contents had been accumulating for four thousand years. Sin formed the basis, sins of every size and form; sins of omission and commission; sins against the law of God and all his perfection. There were mixed therein the curse of a violated law and the wrath of a sin-avenging God, with all the pangs of the second death. In view of these sufferings, can

we for a moment harbor the Christ-dishonoring thought that he will suffer any part of his purchase to perish. No, for he hath said, "I lay down my life for my sheep and they shall never perish." And the Father stipulated to the Son in the covenant of redemption, saying, "He shall see of the travail of his soul and shall be satisfied." And again, "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him at the last day." Remember, he that said it, hath all power in heaven and in earth. Hath he said it, and will he not do it? hath he spoken it, and will he not make it good? He carries the keys of death and the grave at his girdle, and the hour cometh when all that are in the grave shall come forth, they that have done good to the resurrection of life, and they that have evil unto the resurrection of damnation.

Then shall come to pass the saying that is written, death is swallowed up in victory. "O death, where is thy sting? O grave, where is thy victory?" Then the sacramental host of God's elect shall come forth from earth and sea to meet the Lord in the air, and shall ever be with the Lord; their souls and bodies reunited, never more to part. With palms of triumph in their hands and crowns of righteousness on their heads, which God the righteous Judge shall give to every one that loveth his appearing.

What now, but the beginning of that song which shall never cease. "To him that loved us and washed us from our sins in his own blood." Thanks be unto God who giveth us the victory, through our Lord Jesus Christ.

Religion is bleeding at every pore. The Spirit is quenched, and his hallowed influence is withdrawn. The word preached, falls between the minister's lips and consciences of his hearers. And the ministers of Christ weep between the porch and the altar, and cry, save thy people, O Lord, and give not thy heritage to reproach. Lord, who hath believed our report, and to whom is the arm of the Lord revealed.

We labor with mind and body in the fall of the year to make, under God, some salutary impressions on the minds of our congregations, and just when we see tokens that the Lord is about to bless the people, the enemy of souls suggests that it is time to have a party for the young people. And so it goes, frolic after frolic, until every serious thought is obliterated, and those that should be the lights of the world are enveloped in the Devil's black mantle. O that my eyes were waters and mine eyes fountains of tears, that I might, day and night, weep for the destruction of the daughter of my people. Young people of both sexes are hereby warned and exhorted to be sober-minded. In reviewing the scenes of the two last winters, it is melancholy to think of the sacrifice of health and morals which has been made around us. And time will soon disclose how many fair maidens, by those nightly dissipations, have imbibed into their delicate systems the seeds of mortal diseases which will soon lay them in early graves; or if they should linger awhile on earth, it will be only to prove that neither male

nor female can violate the law of their physical nature with impunity. Young men and maidens be sober-minded. Lament before God your past folly, and seek forgiveness, if, peradventure, God may ward off the fruit of your doing that you perish not.

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SERMON XI.

THE GOSPEL BALM—THE DIVINE HEALER.

"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"—JEREMIAH 8: 22."

The state of the Jews was truly deplorable. They had departed from God and God had abandoned them to the will of their enemies, who were collecting forces for the utter destruction of their strong places and the reduction of the people to a state of abject servitude. The Prophet declared that the cause of their calamity was sin—the sin of forsaking God and serving idols. Their sin was their malady. The Prophet showed them the remedy, and urged them, with tears, to use it for their recovery, but they rejected it with disdain. The man of God expostulated with them in the words of the text—"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Let me endeavor to explain the terms used in the text. Gilead was a province of the land of promise, noted for the production of a certain gum called the balm of Gilead, having medical qualities famed as a sover-

eign remedy in all lands. Hence, when Jacob sent his sons to Egypt for food, a second time, he caused them to take a present to conciliate the governor of the land, and among the articles he mentioned "a little balm," knowing the high esteem in which the Egyptians held it. The term "physician" is well understood. "Daughter" is used in Scripture to denote a nation. We read of "the daughter of Babylon," "the daughter of Edom," "the daughter of Zion." Nations have, from time immemorial, been figuratively represented by beautiful females. The phrase "daughter of my people," as used here, means the Prophet's own nation—the people to whom he preached repentance, and over whose impenitence he wept. Observe that the text is made up of three questions. Interrogations are used to show the impossibility of a thing. "Hast thou an arm like God? Canst thou thunder with a voice like him?" The answer suggested is "no." But questions are used to affirm things. The text is an example in the first two particulars. There was an abundance of balm in Gilead for all the sick in the land, and it was well known that there were physicians there skillful in its application. The last question calls for information. "Why, then is not the health of the daughter of my people recovered?"

In speaking from the text, I shall change the phraseology, but not the sense.

I. *Is there no grace in the Gospel?*

II. *Is there no physician there?*

III. *Why then are sinners not saved?*

I. Is there no grace in the Gospel?

What is grace? It is a free unmerited gift; a free favor conferred on the unworthy; life to those who deserve death; God's expression of love to the unlovely. This is love, not that we loved God, but that he loved us, and gave his son to be a propitiation for our sins. The gospel is emphatically the gospel of the grace of God. Here is exhibited the clearest discovery of the favor of the living God to dying men. Under the old dispensation the grace of God glimmered faintly upon man, as the starlight upon the benighted traveler; but the rising of the morning star in the person and ministry of John the Baptist, announced to the dark world the nearness of the Sun of Righteousness, whose beams should dispel the gloom of ages, and usher in the clear, unclouded day of grace. If the angels shouted for joy when the divine architect laid the corner-stone of creation, more exuberant was their joy when they saw the same hand lay in Zion, for a foundation, the chief corner-stone of the temple of grace. We have no record of their hymn on the first occasion, but when we go home we shall read it in the annals of eternity. A copy of the Bethlehem anthem has been left on earth for all who are interested in the theme. "Glory to God in the highest, on earth peace, good will toward men." From this specimen of angelic composition, we may learn what system of divinity is taught above. In Heaven Christ is all in all; the Alpha and the Omega; the first and the last. He loved first, and

his attractive love sweetly draws the hearts of sinners to love him in return. "With everlasting love have I loved thee, therefore with loving kindness have I drawn thee." Grace makes the Gospel what it is—*glad tidings* of great joy. Take away grace and it would cease to be glad tidings to the convicted, condemned sinner. It would be taking the moral sun from the heavens. Darkness and despair would envelope the race. There would be only a fearful looking-for of judgment and fiery indignation. The gospel exhibits to us the living fountain of grace, opened to wash away sin and uncleanness. Revealed grace is sovereign; not conferred on account of any actual worthiness in the creature or meritorious disposition foreseen. Either of these would change its nature—would dethrone its sovereignty and annihilate its essence. It would be no more a gift but a debt, presenting no motive for gratitude or humility, but fostering the native pride of the human heart. Away with such a theory, so dishonoring to God, so ruinous to men. Listen to the proclamation of the God of all grace: "I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion." So then it is not of him that willeth, nor of him that runneth, but of *God that showeth* mercy. Though it is not *of* him that willeth, yet the blessing is *to* him that willeth and runneth, for the good reason that it is God who worketh in us both to will and to do. O, my friends, as there was balm in Gilead so is there grace in the gospel.

Herein the love of God was manifested. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." "The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." As we are full of sin we need a Saviour full of grace, that out of his fullness we may receive grace to help in time of need. Grace to convince of sin, to repent, to deny self, and take up the cross—grace to believe. By grace are ye saved *through faith*, and that not of yourselves; it is the gift of God, not of works, lest any man should boast. By *grace* the believer is justified freely through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Grace to heal, to renew, to sanctify, to persevere, and to crown all with glory!

Thanks be unto God for his unspeakable gift!

II. Is THERE NOT A PHYSICIAN THERE?

The gospel is a general advertisement of the sovereign balm, and the power and skill of Jesus, the great Physician, to heal all the moral diseases of men. The malady broke out in Eden, and it has been raging ever since. No one has escaped the contagion except the Physician. He is holy, harmless, undefiled, separated from sinners. He spent years in the great hospital, going from one sick bed

to another, saying, "Wilt thou be made whole?" And when many refused, he reluctantly turned away and wept, saying, "O, that thou hadst known in this thy day the things that belong to thy peace; but now they are hidden from thy eyes."

"Did Christ o'er sinners weep,
And shall our cheeks be dry?"

Jesus has agents in every city of our land, who proclaim his power to save, teaching that it is a faithful saying and worthy of all acceptation, that Jesus came to the world to save sinners, and that he is *able* to save to the uttermost all who come unto God by him. Alas, how few listen with the fixed attention which the subject demands! Multitudes turn a deaf ear to the proclamation, saying, "We do not need his service." They think they are whole and have no need of a physician. They belong to that ancient race who judged themselves righteous and despised others. Their hearts are blinded by the god of this world—the spirit that now worketh in the children of disobedience. If at any time they are alarmed, in view of the wages of sin, Satan administers an opiate, to lull the conscience and benumb the feelings. So they fall asleep, slight the good physician and perish in their sin.

Let us dwell a little while on some of Christ's qualities as a physician. *He is always within call.* He says to every patient, call upon me in the day of trouble, and I will hear thee and deliver thee out of

all thy distress. Therefore, let not the sinner say in his heart, "Who shall ascend into Heaven to bring Christ down from above?" He is near thee, watching around thy heart; and when he sees any breaking down, he is ready to apply the healing balm to thy wounded spirit. *He showed no partiality.* He is as ready to attend the poor as the rich, yet the Lord hath respect to the humble, but the proud he knoweth afar off. He looks with peculiar sympathy upon a broken heart. He carries with him plenty of bandages to bind it up. These were prepared in the garden and dipped in his blood, when he cried on the cross, "It is finished." They are bands of love. Aged christians, you still remember, after so many years, how those bands soothed your sorrow, how the balm softened and melted your old heart, and made it entirely new? You, like myself, tried hard and long to patch up the old heart and make it do, too proud and independent to call upon the great Physician. You remember how you took your heart to Moses to be healed; and I am sure you have not forgotten how he frowned upon you and grasped your heart with his ten iron fingers, and turned it quite inside out, before your eyes? O, what a sight! Nothing but corruption, wormwood, and gall! Then your former hope fled, and grim despair spread his sable wings over your prospect. You lifted your eyes heavenward, and then you discerned a holy God, a consuming fire to your soul. Your faithless eye could see no mediator standing between you and your offended sover-

eign; no atoning blood to appease his flaming wrath. Hell, from beneath, opened wide its voracious jaws to receive you. Then you smote on your breast and cried "God be merciful to me a sinner." "Lord Jesus save me, I perish." The great Physician heard you cry—your misery touched his heart. Behold he cometh, he cometh, leaping over the mountains of your transgressions; skipping over the hills of your lesser sins, holding in his hand

> "The sovereign balm, whose virtues can
> Restore the ruined creature, man."

As the balm of grace is free, *so is the service of the good Physician.* Here is his announcement. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy without money and without price. If any man thirst let him come unto me and drink. Him that cometh unto me I will in no wise cast out."

He expostulates with sinners who refuse his aid. He says, why will ye die when life and health are so easily secured. "Believe in the Lord Jesus Christ and thou shalt be saved." The freeness of the remedy will surely, surely aggravate the condemnation of all who reject it, for "How can we escape if we neglect so great salvation?"

III. The last question is for information. "Why then is not the health of the daughter of my people recovered?" "Why are not sinners saved?" The gospel exhibits a specific remedy, and a match-

less physician at hand, and perfectly free. Well may we repeat the question with profound astonishment, "Why are sinners not saved?" I answer negatively. It is not because you have not *heard* the gospel that you are unhealed. I am not speaking to a heathen people, but I am addressing those who from childhood have enjoyed opportunities to read and hear the glorious message of salvation.

God, in his word, tells you, that he means you as clearly as if there were no other person in the world but yourself; he charges *you* with sins of deepest dye; you may not put the charge from yourself upon another, for he says, "*Thou art the man.*" He has sent his servants to claim your attention to subjects the most momentous. They have told you that your whole head is sick and the whole heart faint, neither is there any soundness in you; that your malady is mortal. They have demonstrated to you the facts so that you could not deny them; yes, they have often told you from the mouth of God, that Christ only, whom they preach to you, can do you good. There is salvation in no other; neglect him and you perish. They teach you what is necessary to salvation; believe in the Lord Jesus Christ and thou shalt be saved. Belief in Christ is the main spring in the heart which puts every christian duty in motion. Say not in thy heart, poor dying sinner, that the terms of the gospel are too simple and easy. God has established the decree that he that believeth shall be saved, and he that believeth not shall be damned. Let me reason

with you, my friend, as the servants of Naaman did with their master. If the Lord had commanded you to do some *great* thing, would you not have done it? How much rather then when he says believe on the Son of God and be saved. Try the prescription of God as the Syrian did, and like him you will be healed.

It is not because the subject has not been seriously and affectionately pressed upon you. Your Pastor has often besought you with tears to be reconciled to God.

It is not on account of unwillingness in God, for his word declares "God is not willing that any should perish, but that all should come to the knowledge of the truth." Do you still doubt God's willingness? Listen, for our Creator certifies the fact with an oath, "*As I live*, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his wicked way and live." "Turn ye, turn ye, why will ye die, O, house of Israel."

Positively—*The cause is in sinners themselves.* "Because I have called and ye refused; I have stretched forth my hands and no man regarded, but ye have set at nought all my counsel and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh." "For if they escaped not who refused him who spake on earth, much more shall not we escape if we turn away from him who speaketh from heaven." The refusal of Christ and his salvation plainly implies that they have been presented. To refuse Christ, is to set him at nought—to undervalue the love and

gift of God—to love sin more than God. This reason why you are not saved, O, impenitent man, is obvious to you; you know in your heart and conscience that God has called you by his word, and you know equally well that you have refused.

The sin-stricken do not love the way of salvation, because it requires self-denial and mortification of the flesh. Paul uses strong expressive terms: "Despisest thou the riches of his goodness, and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance?" They *despise* the remedy, therefore they are not saved. They love *sin* more than *salvation.* Jesus says, "Ye *will not* come to me that ye may have life." "This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil." O, sirs, look at your position: on one side see life and peace, on the other death and woe. Hitherto you have loved death and rejected life.

"Why will you in your crooked ways
Of sin and folly go?
In pain you travail all your days
To reap immortal woe,
But he who turns to God shall live
Through his abounding grace;
He will the richest blessings give
To those who seek his face."

"See, I have set before thee this day life and good, death and evil." Choose life that thou may'st live. Why will ye die? There is a balm in Gilead; there is a Physician there. Jesus is passing

by, and says to every sin-sick soul, "Wilt thou be be made whole?" Come now and be healed.

"There is a kind Physician near,
Look up, O fainting soul, and live;
See in his heavenly smiles appear,
Such help as nature cannot give.
See in the Saviour's dying blood,
Life, health, and bliss abundant flow:
'Tis only that dear, sacred flood
Can ease thy pain, and heal thy woe."

SERMON XII.

JOSEPH A TYPE OF CHRIST.

"Go unto Joseph, and what he saith unto you, do."—GEN. 41: 55.

These were the words of Pharaoh to those that cried unto him for bread. The king had given all the management into the hands of Joseph. The stores and all their contents were at his disposal, and who more wise and prudent to dispose of the ample supplies which he had laid up against the time of need?

God designed in the fullness of time to send his Son into the world to save sinners from spiritual starvation, and appointed in his divine mind that men should be saved through faith in the coming Messiah. "Whosoever believeth on him shall not perish, but shall have eternal life." In order to believe in Christ, he must be known, either by sight or by report. The scripture saith, "Whosoever believeth on him, shall not be ashamed." The apostle reasons most conclusively on the subject. How can they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they

hear without a preacher? And how shall they preach except they be sent? It is impossible to believe in an object of whom we have not heard, and God is not unjust to require of us impossibilities. Those who have never heard the Gospel will not be condemned for not believing that which they have never heard; but they will be judged according to that law, which is written upon the heart and conscience of every human being who has arrived at years of understanding. God from the beginning instituted means to teach the children of men the knowledge of the Saviour before his advent into the world, that they might believe in him prior to his coming, and also when he should come in the flesh, they might recognize him as the Son of God and the Saviour of men. And in case they would reject him, they would be without excuse; for a full description of him had been given, by the early patriarchs, by Moses and all the prophets. His descent was clearly predicted through Abraham, Isaac, and Israel; and then through the tribe of Judah and the illustrious house of David, down to the Virgin mother. Bethlehem, the place of his birth, and Nazareth, where he grew to manhood; and Capernaum, where he opened his great commission by preaching the gospel of the kingdom of heaven, are all mentioned. John the Baptist, his fore-runner, who, like the star of the morning, by his holy life and burning eloquence, shed a flood of light o'er Judah's benighted land, is also pointed out.

This John was the messenger of God, going be-

fore the face of his anointed to prepare his way; who, with holy boldness, and a voice above human, announced to a sleeping world, that the long predicted day was breaking, that the shadows were dispersing, and the Sun of Righteousness was rising, diffusing salvation with his beams on all who should come to his light. The holy life of Jesus was also foretold. The meekness of his spirit, the compassion of his heart, the ardor of his zeal for the glory of God and the best interest of men, his persevering diligence in the work which his Father gave him to do. "He shall not faint nor be discouraged, said the prophet, until he shall bring forth judgment into victory, and the Isles shall wait for his law."

The sufferings and death of the Son of God were as graphically described, by the holy prophets, as if the whole scene of his sorrow and sufferings were passing before their vision, and also the objects for whom he should suffer and die. "He was wounded (said Isaiah) for our transgressions: he was bruised for our iniquities, and the chastisement of our peace was laid upon him, and through his stripes we are healed." On what parts of his sacred body were those wounds chiefly inflicted? The Prophet, looking on the wounded Jesus through the mist of ages, and seeing his hands and his feet lacerated with cruel nails, inquired, "What are these wounds in thy hands and in thy feet?" He answered, "These are the wounds, wherewith I was wounded in the house of my friends," (his Jewish kindred according to the flesh.) His wounded side was also

foretold, "They shall look on him whom they have pierced."

Here, my beloved friends, is a prophetic likeness, drawn by different hands, at different times, and in places far remote from each other, and yet when the parts are collected on the inspired page they form a perfect likeness of one, and only one; the description will apply to no other. The Prophets were transported with the beauty of his person and character, as they held the pencil of inspiration in their hands, and received the colors from the skies; yet such were the excellency and moral beauty of the original that it was rendered impossible for them to flatter or exceed. Nay, they confessed their inability to come up to the divine pattern. Who can declare all his praise? And when asked, "What is thy beloved more than another beloved?" The church, in her answer, went as far as the limits of human language could allow her, "My beloved is white and ruddy, he is the chiefest among ten thousand; he is altogether lovely." She made a vigorous attempt, yet she failed to show forth all his praise.

My beloved hearers, does this small sketch excite your desire to see the original? If you are in earnest, I will tell you the way: "Lay aside every weight and the sin that so easy besets you, and run with patience the race that is set before you, looking unto Jesus." Follow this course, and you shall soon see him as he is, and be like him.

There were two other methods by which Jesus

Christ was described under the Old Testament by typical things and typical persons, and one of these last was Joseph. A person who has read the life of Jesus and then reads the life of Joseph, is forcibly struck with the strong resemblance between the two. Joseph's name signifies increase. John, speaking of himself, said, I must decrease; but he (that is Christ) shall increase. And the Evangelist said, that the child Jesus increased in wisdom and stature, and in favor with God and man. The Prophet Isaiah, when speaking of his humiliation, and his succeeding glory, says, "For unto us a child is born; unto us a Son is given, and the government shall be on his shoulder; and his name shall be called Wonderful—Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end." As the family of Joseph increased and multiplied in the land of Egypt, so the family (or church of Christ) increased from a small beginning to a multitude, which no man can number, and will go on increasing until he shall see of the travail of his soul, and be satisfied. Joseph was tenderly loved of his Father. His brethren observing this were moved with envy against him, and laid schemes for his destruction. Joseph foretold, in the presence of his brethren, his future exaltation and glory. And his brethren, when they heard him relating his prophetic dreams, with innocent simplicity, hated him the more, and said unto him (with sneering scorn,) "Shall thou indeed reign over us?"

Jesus loved, and was loved of his heavenly Father, who declared, from his excellent glory, "This is my beloved Son, in whom I am well pleased, hear ye him." And also when Jesus had risen from Jordan's baptismal stream, as from the emblems of his future grave, "Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." "And, lo! a voice from heaven, saying, this is my beloved Son, in whom I am well pleased."

The more Jesus was distinguished as the object of his Father's love, the more his brethren, the Jews, hated him. But as in the case of Joseph, so also in the case of Jesus—they hated him without a cause.

Joseph's father sent him to a distant part of the country, to seek the welfare of his brethren. "And Israel said unto Joseph, do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said unto him, here am I." Notice here, Joseph's ready obedience to his father's will—he hesitated not a moment. Here am I; though the journey was long and dreary, yet he was prompt in obeying his father's will. When we sinners had wandered far from our father's house, the sovereign love of God induced him to pity our condition and send us succor. But who shall undertake the journey? The inquiry rang through the realms of light, Who will go for us? and whom shall we send? The harps of gold ceased to sound, and deep silence reigned through all the angelic

throng. Now the voice of the second person in the glorious unity of the Godhead breaks the silence. "Here am I," send me. A new anthem is sung. "Help is laid on one that is mighty, for his mercy endureth forever."

Joseph knew not the toils, the sorrows and the suffering that this journey of benevolence would cost him. No, he knew not that his brethren would conspire against him and sell him to the Ishmaelites. But Jesus knew all the difficulties that he would have to encounter in his mission of mercy to our guilty world. He knew what was in the hearts of men. He knew that when he would come, there would be none to receive him, and when he would speak, there would be none to answer him, and that his own kindred, according to the flesh, would reject him and set him at nought. He knew that he would have to encounter the envy of men, the malice of hell, and the impending curse of a violated law, and make bare his bosom to the burning arrows of offended justice, when standing in the transgressor's place. "For he was wounded for our transgressions, and bruised for our iniquities." O, my brethren,

> "This was compassion like a God,
> That when the Saviour knew
> The price of pardon was his blood,
> His pity ne'er withdrew."

Joseph's brethren, when they saw him afar off, conspired against him to slay him, and we shall see, said they, what will become of his dreams. The

dreams of Joseph predicted his future eminence, and their dependence on his bounties, which was most annoying to the pride of their carnal hearts, and they were determined to frustrate their accomplishment by putting their innocent brother to death. There are many devices in the hearts of men; but the counsel of God—that will stand, as the sequel of Joseph's history will clearly show. Jesus Christ, our spiritual Joseph, foretold the Jews of his future glory. And the high priest said unto him, "Art thou the Christ, the Son of the blessed?" And Jesus said, "I am, and ye shall see the Son of man sitting on the right hand of power, and coming on the clouds of heaven. Then the high priest rent his clothes, and said, what need we any further witness, and they all condemned him to be guilty of death."

And when they had crucified him, they thought they had frustrated his predictions, and in the pride of their supposed triumph, they tauntingly said, "Let Christ, the King of Israel, come down now from the cross that we may see and believe." Soon, very soon, they discovered themselves completely foiled in their purpose, and that Jesus had taken the way of the cross to reach the crown, and what they had done by wicked hands, was overruled by the all-wise God to bring about the purpose of his love in the salvation of his chosen. As Simon Peter told them soon after, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified

and slain." This was, as in the case of Joseph, who said to his brethren, "But as for you, ye thought evil against me, but God meant it for good, to bring to pass, as it is this day, to save much people alive." Again, Joseph was sold into the hands of strangers. His brother Judah was the principal mover in the base transaction. Judas, one of the twelve, both bearing the same name, sold our spiritual Joseph for thirty pieces of silver into the hands of the chief priests. Joseph was carried by the Ishmaelites to Egypt and sold for a slave. How dark were his prospects; far from his father's house and the land of his nativity. How different his circumstances from what his prophetic dreams might have encouraged him to hope. The ways of Providence are dark and mysterious.

"Deep in unfathomable mines,
Of never-failing skill,
He treasures up his wise designs,
And works his sovereign will."

Clouds and darkness are round about him, yet justice and judgment are the habitation of his throne. None, however pious, are free from temptation and sorrow, for Jesus told us no less. "In the world, ye shall have tribulation, but be of good cheer; I have overcome the world." So Joseph was not comfortless in his afflictions, for God was with him. He was falsely accused and cast into prison. He could bear it, for God was with him. The wheel of providence, in its mysterious revolutions, carried him down—down into the deepest gloom of ad-

versity. But Joseph clung to the wheel. Like his father, Jacob, "I will not let thee go until thou bless me."

Now we see Joseph beginning to rise in a way which no human foresight could have discovered. Two of Pharaoh's officers offended their lord, and they were cast into the prison where Joseph was. By this time, Joseph, by his good conduct, had gained the confidence of the keeper, and he put the two officers under his care. One morning Joseph discovered their countenances sad, and he kindly inquired the cause of their sorrow, and found that their dreams of the previous night troubled them. They told their dreams, and Joseph interpreted them. The butler was restored to his office and favor, and the baker was hung on a tree. This may remind us of the two malefactors who suffered with Jesus on Calvary; one was saved, and the other perished.

Two years after this, Pharaoh had dreams which none of his wise men could interpret. The chief butler was smitten with remorse for his ingratitude to Joseph, who, after he interpreted his dream, told him when he was leaving the prison for the palace, "When it is well with thee, remember me, and make mention of me unto Pharaoh." But he remembered him not. Now, he said unto Pharaoh, "I do remember my faults this day," and related to the king how Joseph interpreted his dream, and that of his fellow in the prison, which in both cases were verified. The king sent and brought Joseph out

of the dungeon, to whom he told his dreams, which Joseph interpreted as predicting seven years of famine, after seven years of great plenty. Pharaoh, with the concurrence of all his servants, appointed Joseph governor over all the land, to lay corn in store, during the plentiful years, against the famine that should succeed.

In due time the famine began to be felt, and the people cried unto Pharaoh for bread, to whom he said, "Go unto Joseph, and what he saith to you, do." Christ is the great provider for the wants of a perishing world. God has committed all things into his hands. It hath pleased the Father that in him all fullness should dwell; that we starving sinners should receive out of his fullness, and grace for grace. Yet many, very many are insensible of their pressing need. Thou knowest not that thou art poor, and miserable, and blind, and naked. O, that men did but feel their abject poverty, and cry for the bread of life. How joyful the news to the family of Jacob when they heard that there was corn in Egypt. Jacob said to his sons, "I have heard that there is corn in Egypt." "Why do ye look one upon another?" Get you down thither and buy for us from thence, that we may live and not die. The men were looking on the wasting forms of their wives and children, and every day the features of death became more and more distinct in every face. Hope, that buoys up the soul in adversity, was gasping for breath, when the news came "There is corn in Egypt." Joy and activity

were diffused through the whole household. The mothers looked on their children and wept for joy, and said to each other, "Our darlings may yet live and not die." The men running as fast as their emaciated limbs could carry them brought home the asses, which had wandered along the brooks to brouse something green to sustain life; while the women were collecting the sacks which had long been empty, and putting them in order for the journey; and the aged patriarch, with trembling hands, was weighing the silver, and tying it up in ten bundles. No time to lose; starvation was coming upon them with rapid strides. See! the ten brothers are ready to start. The gray-headed father, surrounded by the women and children, with his eyes, hands and heart lifted up to heaven, says, God Almighty give you mercy before the man. Here you see a company of starving men on their way to Joseph for bread. Where are you, hungry poor? Where are you, starving souls? Are you on your way to Jesus for the bread of life? Why do you loiter? Why do you look one at another? that will not relieve you. Look to Jesus, where only relief is found. If you had not lingered you might be rejoicing to-day in hope of the glory of God, and "telling sinners round what a dear Saviour you have found; pointing to his redeeming blood, and say, Behold your way to God."

Famine is doing its work while you are lingering. Death, while you are hesitating, is winding up the thread of your life. The thread is brittle, it

may break before the morrow's sun, and the ball of your life be tossed up to the judgment seat of Christ. Some two years ago, whole families, like that of Jacob, felt their pinching want, and went in companies to the stores of our spiritual Joseph, and found there ample supplies. Others felt some pangs of hunger, but instead of going to Jesus for bread, they went to sleep, to appease their hunger by lying dormant. They dosed their crying consciences with the opium of formality, and thus stifled their convictions. To these I would cry, "Awake, awake thou that sleepest, and arise from the dead, lest ye sleep the sleep of death." Is there here to-day one family who will arise and go to Jesus for bread, that they may live and not die? The sons of Jacob took each man his sack; but all were empty. They took them to be filled out of the stores of Joseph. They would have cut a strange figure indeed if they had gone with grain in their sacks, under the pretence of famine; that very fact would have proved their pretensions false, and Joseph, with a stern countenance, would have spurned them from his stores, and said to them, Go back, ye hypocrites, I have no corn for such as you; my stores of corn were laid up for the starving poor, and those only that are reduced to the last extremity. Then he would turn to others, who stood trembling at the door, each with his empty sack on his arm, pale with hunger, and wishfully looking at the yellow grain rolling down the towering heaps at Joseph's feet, more desirable to these than Cali-

fornia's shining dust, or Golgonda's brilliant gems. To these he would say, his face beaming with benevolence, and in each eye a tear, speaking in tones of tenderness, "Come near me, ye poor starving creatures, open your sacks wide, and I will fill them, that ye may live, and not die." The application of the foregoing is easy to every one taught of God in the school of christian experience. You, my brethren, have been applying it all along, to the time you came to Jesus with a poor, broken, empty heart, to be filled with that bread, of which, if a man eat, he shall never die.

Come, fellow sinner, and examine your store, and see what you have against the time to come. Let not your heart deceive you with her flattery, that you are rich and have need of nothing. Be convinced of your abject poverty, and apply for mercy while the door is yet open, and the Saviour on the giving hand, saying,

"Come ye sinner, poor and needy,
Weak and wounded, sick and sore,
Jesus ready stands to save you,
Full of pity, love and power."

Now, despairing sinner, "Behold the Lamb of God, that taketh away the sin of the world." Believe in him, and you shall not perish. Trust in him, and you shall not be ashamed. Lean on his arm, and so come up out of the wilderness. Come, sinner, come to our spiritual Joseph, his stores are full; he himself invites; come, hungry, to be fed; come, empty, to be filled; come, poor, to be enrich-

ed; come, naked, to be clothed with the robes of salvation.

When the world was dying for want of bread, the key of life was hanging at Joseph's girdle; to him, and to him only, all had to go or starve.

Jesus only has eternal life to impart. There is salvation in none other, nor another name given under heaven among men whereby we must be saved. Why do ye look one on another and linger and die? How long halt ye between two opinions? If ye go at all, you must go quickly. Death is on his way to summon you to the judgment seat. And pray, what preparations have you made against the day of trial? Have you a competent witness to testify in your behalf? Can you say, like the humble and faithful christian, "The Spirit beareth witness with my spirit that I am born of God." Have you an advocate with the Father, Jesus Christ, the righteous.?

There is no time to lose. Why then do you linger? The wife saith, "I wait for my husband, I wish him to come along." No doubt it would be very pleasant for you to go hand in hand in the way that leads to life. But that is not a sufficient excuse for you to linger. Tell him that Jesus calls you, and that you must obey. Tell your partner, there is room in your Father's house for him also. And thus your faithfulness may, under God, win his heart to follow her, who follows her Lord, as Mercy followed Christiana, who had kindly invited her to go on the pilgrimage. The sons of Jacob had

to go a long journey to reach Joseph's store. But Jesus is near; his grace is near. You have only to give him your heart, and he will supply you with that bread, that if a man eat thereof, he shall never die.

SERMON XIII.

THE ONE OFFERING.

"So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9: 28.

All that I shall attempt will be to offer some expository remarks on this remarkable text. It is remarkable for its fullness of meaning, containing, in few words, a summary of the whole gospel. I shall take the words in their order, for every word is emphatic, except the few that are used as connecting links, to complete the wonderful chain. I shall begin with the little word *so*. This is to connect the passage with the preceding verse. As it is appointed unto men once to die and after death the judgment, *so* Christ, in like manner, was once offered. *Christ* is a Greek word, without the termination *os*, and is of the same meaning as the Hebrew word Messiah, and both signify the Anointed. There were three office-bearers in Israel, who were inducted into their offices by the solemn act of being anointed with oil. These were prophets, priests and kings. Aaron was anointed, to be High Priest of Israel; but he was neither a prophet nor a king. Elisha was anointed to

succeed Elijah in the prophetic office; but no other dignity was thereby conferred. The Lord sent Samuel, at different times, to anoint both Saul and David. But mark the difference: God said unto Samuel, take a vial of oil and anoint Saul to be a captain over my people; but when he sent him to the house of Jesse to anoint David to be king over his people Israel, he took a horn of oil and anointed David in the midst of his brethren. May not this difference be significant of the quality of the two men and the character of their kingdoms? Saul's reign was like a vial—easily broken, and hence of short duration. But that of David was strong and powerful—destined to endure as long as the sun in the hands of David's great anointed Son Jesus Christ. We remark here, that no one of those typical persons was anointed to the three sacred offices. This honor was reserved for him of whom it was said, "God, even thy God, hath anointed thee with the oil of gladness above thy fellows." The holy anointing oil was a compound of sweet spices and oil olive. It was emblematic of the sweet and sanctifying influences of the Holy Spirit. It was death, by the law of Moses, to counterfeit it. The precious ointment was used plentifully at the consecration of Aaron. David, in extolling the beauty and sweet fragrance of brotherly love, alluded to it, when he sung—"How good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even

Aaron's beard, that went down to the skirt of his garments. As the dew of Hermon, and as the dews that descended upon the mountain of Zion. For there the Lord commanded the blessing, even life forevermore."

The Holy Spirit was shed in rich profusion on the head of the Holy Jesus. For he, whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him. The order of time, that Jesus took upon himself the different offices, is worthy of our notice. He was anointed to the prophetic office at his baptism, when he arose from the waters of Jordan, "And lo, the heavens were opened unto him, and the Spirit, like a dove, descended upon him, and there came a voice from heaven, saying, thou art my beloved Son, in whom I am well pleased."

Take notice: From that time Jesus began to preach and to say, "repent; for the kingdom of heaven is at hand." He came to Nazareth, where he read in the synagogue his divine commission to the prophetic office. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them that are bruised." The principal work of a prophet was to preach, or to proclaim the will and word of God as it relates to the past, present, and future. Thus, Jesus was engaged in his prophetic character, during his ministry here,

upon the earth. And in no instance did he intrude on the priestly or kingly offices until the appointed time. The first official act of a priest was to offer sacrifice. While Christ was on earth he could not be a priest, for he belonged to another tribe, of which Moses said nothing concerning the priesthood. Therefore, Jesus assumed not his priesthood until the hour came, when he was raised up from the earth, on the high altar of the fatal cross. And there he had somewhat to offer, which was himself, which he offered unto God, as a lamb without blemish and without spot; an offering and a sacrifice of sweet-smelling savor unto God. On the cross he restored to the divine law that honor which he took not away, and pacified offended justice, that God might be just, and the justifier of all them that believe in Jesus.

Christ assumed the regal office on the morning of the resurrection, when he was manifested to be the Son of God, with power, according to the Spirit of holiness, by his resurrection from the dead. As it is written in the second psalm, where God, by the mouth of David, speaks of the resurrection of Christ, saying, "Yet have I set my king upon my holy hill of Sion. I will declare the decree. The Lord said unto me, Thou art my Son, this day have I begotten thee." This he said of his resurrection and his exaltation to the throne of universal dominion. On the morning of the first day of the week he began, as a king, his conquests. Death himself stood as a sentinel at the tomb of his illus-

trious prisoner. Death could not trust the Roman guard alone, being apprehensive of some mysterious power dwelling in the man of Nazareth. But when the hour of his coronation came, life descended into the tomb; the earth felt the shock; her heart trembled by the fright; the keepers fell to the ground, as dead men. Jesus awoke from the sleep of death, like a giant refreshed, seized the monster in his den, wrenched from its very roots his sting, and rendered it forever powerless to harm them for whom he died, rose and triumphed. As Jesus departed from the tomb, he snatched the victory from the grave, and proclaimed, in act, "I am the resurrection and the life." Doubtless the armies of heaven sang hosannah to God's anointed king. Rule thou in the midst of thine enemies, for thou must reign until all thy foes shall be made thy footstool. Again. So was Christ once offered. Here is condescension without an equal—to take upon him humanity in its low estate. He that was rich, for our sakes become poor. He that thought it no robbery to claim equality with God, made himself of no reputation. He that occupied the middle throne in glory, stooped to the cross of the deepest woe, there to offer himself a victim in the room of guilty men.

O my brethren, this is love, love, love! Thank God for giving us a word in our tongue so small, so full, and so easy to articulate. I think, sometimes, it will be used in heaven, in connection with the name of Jesus. How can we do without it

when we shall strike in the chorus of the redeemed up there—to him that loved us and washed us in his own blood?

We will proceed to the next little word—*was*. This expresses the offering being already made. The price being paid, the ransom of human redemption is accepted; the fire is extinguished on the Jewish altar to be kindled no more; the sons of Aaron wait no longer for the men of Israel to bring their offerings and oblations to the House of God; the Jew has ceased to furnish the altar with victims, and unbelief prevents him from knowing the reason why the sacrificial services have ceased. The Jew could at once account for it, if he read and believed the little word *was*, in our text. So was Christ once offered. Lord, rend the vail from Israel's heart, that he may see that Messiah *was* offered; he *was* cut off, but not for himself. The atonement *was* made. O, Christian, rejoice that the great work is done. Jesus, our great High Priest, cried with a loud voice, "It is finished."

> ———"'Tis done, 'tis done,
> The debt is paid, the victory is won.
> When Jesus bowed his dying head,
> The offerings ceased, the shadows fled."

Now let us endeavor to open the little word *once*, and see what the Holy Spirit, the comforter, has deposited therein, for the refreshment of pilgrims on their way to Mount Sion. None can read the text without perceiving that the Spirit of inspiration laid a peculiar stress on the word once; so was

Christ *once* offered. *Once*, in this connection is designed to express the superiority of the offering of Christ over all legal sacrifices. They had to be repeated, day after day, month after month, and year after year. They were only shadows of good things to come, but the body is of Christ; he is the substance of them all.

Let us, in our imagination, take a walk to the side of Mount Ephraim. Do you see that old Israelite? he is returning from Jerusalem, after having attended the solemnities of the annual atonement. Listen to his soliloquy, as he moves slowly up the hill; mark how dejected is his furrowed countenance, while his hand presses on his burdened heart, and his lips whisper forth his grief and disappointment. "This is the fortieth time I have been with my sin-offering to the altar. But, alas, alas! my guilt remains a heavy load, unexpiated." For the law, having a shadow of good things to come, can never, with those sacrifices which they offered year by year, continually, make the comers thereunto perfect; for it is not possible that the blood of bulls and of goats should take away sin, however often repeated; sin remained on the conscience uncancelled. But now *once* in the end of the world hath Christ appeared to put away sin by the sacrifice of himself. For by *one* offering he hath perfected forever them that are sanctified.

This word, *once*, sets forth the immense value of the gift, the infinite dignity of his person; the word that was made flesh; Immanuel, God with

us. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as a lamb without blemish and without spot." Thanks be unto God for his unspeakable gift.

Now, let us take a brief view of the design of the Son of God in offering himself. Wise men, in their great undertakings, entertain great and wise designs, and if their projects fail, it only proves that all human wisdom and power are imperfect. But Christ is both the wisdom and power of God; therefore, in wisdom he laid the plan, and his power was able to accomplish it. "Thy Redeemer is strong, the Lord of Hosts is his name, the God of the whole earth shall He be called. He shall not fail nor be discouraged until he shall bring judgment into victory. Yea, he shall see of the travail of his soul and be satisfied." The design of the Son of God was worthy of himself and the great objects to be secured, even the redemption and salvation of the whole sacramental hosts of God's elect.

Now we shall notice briefly the verb to *bear*. This is truly emphatic. So Christ was once offered to *bear* the sins of many. We have no sympathy with that Arminian dogma that Christ suffered to do away original sin only. The text reads sins—the blood of Jesus Christ cleanseth us from all sin.

"And lest the shadow of a spot
Should on my soul be found,
He took the garment himself hath wrought,
And cast it all around."

This word to *bear* is big with meaning; it implies sin to be heavy. When angels sinned it sunk them down beneath its ponderous weight to the depth of dark despair, to rise no more forever.

Yet mortals make light of sin, and treat the threats of God against sin with contempt. The sinner now counteth the arrows of God's threatenings as stubble, and laugheth at the shaking of his spear. Tremble, tremble, *tremble*, O sinner, lest God let fall the weight of thy sins upon thee; it will crush thee to the lowest hell. To convince thee, fellow sinner, of the infinite weight of sin, come with me for a moment to the gloomy garden Gethsemane; see the man of sorrows in agony inexpressible. Do you ask who is he? his name is the mighty God, the everlasting Father, the prince of peace. Why is he subjected to all this pressure of soul and body? He took upon him our nature that he might bear the weight of our sin. Go with him and follow him to the cross, and as you go, cry oh! Lamb of God, take my sin and bear it in thine own body on the tree; I am now convinced that I cannot bear it myself, for if these things were done in the green tree what will be done in the dry?

To bear the sins of many, denotes not only the great weight of sin, but also the almighty power of Christ to bear it. If all the power of men and angels combined were to undertake to bear the guilt of one sin, it would sink the whole in endless misery.

Despair, then, O sinner, to bear thine own sins.

None but Jesus can do a helpless sinner good; there is salvation in none other, nor another name given under heaven among men, but by him we must be saved and have our sins borne away. The Apostle, in using the word to bear, doubtless alluded to a typical ordinance under the law of Moses. On the day of the great yearly atonement, two goats were presented to the High Priest at the door of the tabernacle of the congregation before the Lord. One was slain as a sin-offering; then Aaron placed both his hands on the head of the living one and confessed the sins of the children of Israel on its head. Transferring (in a figure) the iniquities of the people on their substitute, he sent it away into the wilderness, to bear away the sins of the people into the land of forgetfulness. This was a striking figure before the eyes of all Israel, of the true atonement. Now the shadow has fled, and in the light of the glorious gospel, we can say, "So Christ was once offered to bear the sins of many." John the Baptist, when standing on the banks of Jordan, with a heavy heart and sad countenance, was preaching to the multitudes of the evil of sin and the necessity of repentance. All at once his face became radiant with joy and his hand stretched forth in the direction of Galilee, while his voice broke on their ears like the music of heaven—"Behold the Lamb of God that taketh away the sins of the world," or as Luesden translated it in his latin testament, bearing the sin of the world. The holy man saw him as the substitute of men having their sins transfer-

red on his head, bearing them away to the land of oblivion. And as the prophet Isaiah said in prospect of what Christ should do, in the fullness of time, surely he hath borne our griefs and carried our sorrows. "And the Lord hath laid on him the iniquity of us all." And again, "By his knowledge shall my righteous servant justify many, for he shall bear their iniquity." And again, "He was numbered with the transgressors, and bare the sins of many, and made intercession for the transgressors, saying, Father, forgive them, for they know not what they do."

The next point that comes under our consideration is the word *many*, as it stands in this connection. Let us first inquire, who are not included in the many, whose sins were borne away by Jesus Christ, lest we should run into a labyrinth of inconsistencies, as we are apt to do, when we follow the light of imperfect reason, instead of adhering strictly to the word of God, which is our only unerring guide. Christ did not bear the sins of fallen angels; Christ did not take upon him the nature of angels, but the seed of Abraham; therefore, he was not constituted a mediator between God and angels, but between God and men. Therefore, the angels that sinned bear their own sins, and are doomed to bear them forever. Holy angels are not included in the many, for they have never sinned. Not the unbelieving and wicked men who would not have Christ to reign over them. For Jesus told all such, "If ye believe not that I am he, ye

shall die in your sin, and where I am ye cannot come." Therefore, they are not included in the many whose sins Christ did bear, for they bear the penalty of their own sins.

All that reject the Saviour, live and die impenitent, neglect the great salvation, cannot escape the due demerit of their transgression.

Secondly, Who are included in the many, for whom Christ died to bear their sins in his own body, on the tree? They are a great multitude which no man can number. Redeemed from every nation, kindred and tongue, and people. They are distinguished by God as his elect, chosen in Christ Jesus before the world began. Do you ask, for what end? That they might be holy and without blame before him in love; the flock that the Father gave to the Son, as the good Shepherd, to be by him redeemed, gathered, protected, and saved. For whose redemption he laid down his life, and he declared that they shall never perish. They are in his hand, and in his Father's hand, and none can pluck them thence. He died as a Shepherd, and for whom should he die in that character? for his sheep, surely, as he said, "I am the good Shepherd. The good Shepherd giveth his life for the sheep." He died as a husband, and for whom should he have died as such. Let us hear what Paul said on the subject. Eph. 5: "Husbands, love yonr wives, even as Christ also loved the church, and gave himself for it." That he might sanctify and cleanse it, with the washing of water by the word. That he

might present it to himself, a glorious church, not having spot or wrinkle.

Methinks I hear some trembling soul asking, with the deepest anxiety, how can I know that I am among the number of God's elect. How shall I know that God had thoughts of peace toward me, who am so insignificant and yet so vile? O, did the High and Holy one think of me in the counsel of peace, and give me as one of his sheep to the good Shepherd, to be by him redeemed and gathered into his fold? My brother, I am glad that you feel such deep solicitude on this deep and vital subject, and I hope that God will help me to give a clear solution of the subject that gives you trouble.

You want to know whether you are one of God's elect, and to know whether you were given to Christ. Poor soul, God has sent a key from heaven to open all the locks that trouble you, but you have neglected to use this key, hence your difficulty remains. O, my brother, use the key, and the whole mystery will be unraveled.

> "And you can read your title clear,
> To mansions in the skies;
> And bid farewell to every fear,
> And wipe your weeping eyes."

Permit me to ask you a few questions: Do you give all diligence to make your calling and election sure? Then you are elect; for none but the elect do so.

Do you come by faith to Jesus Christ? Then you may be sure that the Father gave you to his Son.

For Jesus said, "All the Father gave me shall come unto me, and he that cometh unto me, I shall in no wise cast out."

Do you love the Lord? If so, you may be assured that you are not beforehand with God. Hence you may safely conclude with the beloved disciple, and say, "I love God, because he first loved me." Do you work out your own salvation with fear and trembling? If so, it is a certain evidence that God is working in you both to will and to do, of his own good pleasure; for there is nothing more evident than that you cannot work alone, for Jesus said, "Without me ye can do nothing."

Let us look at another mark that distinguishes those "Many," whose sins Christ did bear in his own body on the tree: "And unto them that *look* for him shall he appear the second time." They look for him. "And why do they look for him?" "Because they love him so." O, poor, impenitent sinner, you do not look for Jesus; and the reason is plain, for you do not love him. O consider the final consequence; if any one love not our Lord Jesus Christ let him be Anathema, maranatha, accursed at his coming. Are these words, or are they daggers? Surely they are daggers, designed to make your heart bleed for the sin that you love not Jesus. O sinner, sinner, love Jesus, there is no time to lose; begin to-day to let the current of your affections run into the bosom of him who died that you might live. Christians make it the business of their lives to look for him as the Welsh poet sung,

"Dyn hep negess dan y nef ond edrych am fy Nyw." When they stand, they stand looking for the salvation of God. When they walk, they walk by faith, and faith is the eye that looketh for Jesus. When they run, they run with patience, looking unto Jesus.

Take particular notice: there are places where it does not consist with the honor of Christ to go. He don't go to the haunts of intemperance; he don't go to the ball-room; he don't go to the theatre. Therefore, serious christians never go to those places to look for him. The Saviour told us where he would be, and there we must look for him and expect to find him. In the Bible look for him, for he is there; "Search the scriptures, for they are they that testify of me." Look for him in the closet, for there he reveals himself. Look for him in the public assemblies of the saints. Look for him in the praying circles, even in the little prayer meetings, which the multitude pass by unnoticed. There he has pledged himself to be; "Wheresoever two or three are gathered together in my name there am I in the midst of them."

There was a remarkable prayer meeting once held in a fiery furnace, yet Christ was as good as his word, he was there. The praying men looked for him, for he had told them before, "When thou passest through the fire I will be with thee." True to his promise, he was there.

The King looked into the furnace expecting to see nothing but calcined bones; astonished, he cried to his counsellors, "Did not we cast three men

bound into the midst of the fire?" True, O King. And he said, "Lo! I see four men loose, walking in the midst of the fire and have no hurt, and the form of the fourth is like the Son of God."

Look for him in the vale of sorrow and in the deep floods of afflictions; surely he has borne our griefs and carried our sorrows. He still remembers the agonies of Gethsemane, the nails and the cross, and is touched with the feelings of our infirmities.

Soon you will hear him say, lift up your heads and look up, and see your salvation draw nigh. O happy, happy you that look for him. For you he shall appear the second time, not as a sin-bearing victim, but as your king, to make up his dear-bought jewels.

"Lo! he comes, with clouds descending,
Once for favored sinners slain;
Thousand, thousand saints attending,
Swell the triumph of his train.
Careless sinner—careless sinner,
What will then become of thee?"

In view of that great and terrific day, my impenitent friend, ask yourself as you go home, What will then become of me?

When the heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth on fire, and the Judge on the throne, What will then become of me? Ask the question, and repeat it again and again, until you shall gain some good evidence that you shall stand at the right of the Judge at his coming.

Do not give up the point. Cry to God,

"Show me some passage in thy Book,
Where my salvation stands."

SERMON XIV.

[HIS LAST SERMON; PREACHED AT NEW MONMOUTH, JULY 30, 1865.]

EARTH'S GREAT CHANGE.

"Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men."

"Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 PETER 3: 6, 7, 13.

When the world before the flood perished, all the beasts of the field, birds of the air, and human population were destroyed, save the inhabitants of the ark. The Lord said to Noah, "Thee have I seen righteous before me in this generation." "All flesh had corrupted his way." God looked down from heaven and saw that every imagination of the thoughts of man's heart was only evil continually. The whole mass was corrupt; there was no redeeming quality. The evil of the heart was acted out without any restraint. There was but one individual in the whole world that ventured to admonish them, and him they heeded not. Conscience had lost all feeling and her remonstrances ceased. Men determined to procure their own destruction, and they succeeded.

God's forbearance waited long, in the days of Noah, while the ark was preparing, for some amendment, as loath to strike the fatal blow. After many expostulations and expedients, the Lord said, "The end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth." That destruction was effected by the agency of water; *the next shall be by the action of fire, and shall be more thorough and entire.* That did not affect the heavens, but this will affect both the heavens and the earth—so says the text. Probably the starry heavens are not meant, but the lower heavens—the atmosphere surrounding our earth, whose inflammable gases, with the great store of electricity, will be sufficient to burn up the atmospheric heavens and melt all the elements with fervent heat. It is well ascertained that in the centre of the earth there is reserved an ocean of liquid fire, broader and deeper than any body of water on the globe's surface. The wonder is that the earth has been so long preserved from universal conflagration. God alone chains the raging elements in subjection, until the appointed hour, when He will withdraw his restraint and set them free to execute his righteous judgment on the depraved, guilty world. In various places, on the face of the earth, his hand has formed volcanos, to give vent to subterranean fires, and calm the rage of the consuming element for the time. Some of these are constantly in action, emitting volumes of sulphurous smoke and torrents of burning lava,

destroying everything in their course, as they roll their lurid waves from the mountain top over the devoted plains. Here let us pause and contemplate our position. We stand on a thin shell of earth and rock, the restless billows of flame heaving below us impatient for permission to burst their bands and reduce this theatre of human rebellion to utter ruin. Can we realize our situation unmoved? Can we flatter ourselves with peace and safety when dire destruction is at the door? Can we still go on in sin when heaven and death combine to warn us of our danger? O reflect, that the long-suffering of God spares us! Sinner, presume not, for God has already endured with much long-suffering. His mercy, though great, has its limits, when he will be favorable no more, and swear in his wrath that the impenitent shall not enter into his rest.

Some will cry fanaticism! and lull themselves to sleep in carnal security. But to such we say, if some *men* are fanatics *God* is not. I refer you to Him who cannot deceive or be deceived. The Creator has spoken, and his creation furnishes us with abundant evidence that He declares the truth, when He says that this earth will be given to the flame for the sins of its inhabitants. The earth groans beneath our guilty feet for deliverance from its burden. "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, who have the first fruits of the Spirit; even we groan

within ourselves, waiting for the adoption, to wit, the redemption of our body."

O what a groaning world we live in. The earth utters her deep groans in the ears of men through the mouths of Etna and Vesuvius; the enslaved millions of our race groan under the iron rod of the oppressor; God's children groan because of their conflict with indwelling sin; every creature, subjected by the sin of man, is groaning for deliverance. Only devils and impenitent men make a mock of sin, and laugh at the coming calamity, now so near. Ah! their time of sorrow will surely come.

> "There will be mourning at the judgment seat of Christ,
> There will be wailing in the world of deep despair."

Hear what the word of the Lord says of the world's destruction and its renovation: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."—*Dan.* 7: 9, 10. This description needs no explanation. No words can add to its lucidness. It describes the brightness of his appearance as far as words can set it forth. "Our God shall come, and shall not keep silence: a fire

shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God *is* judge himself. Selah."—*Ps.* 50: 3, 6. Here David, through the Spirit, describes the whole process. The fire devouring, the tempest of the elements, the heavens passing away, the great voice of God calling to the earth—"For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings: and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the Lord of hosts."—*Malachi* 4: 1, 3.

Before the conflagration, the dead in Christ will be raised at the sound of the archangel's voice and the trump of God; the pious living will be changed and ascend to meet the Lord in the air, far above the war of elements; while the bodies of the proud and all who do wickedly shall be consumed with the earth. Thus the earth will be purified and renewed. "We look for new heavens and a new earth, wherein dwelleth righteousness." Here

Christ, the sun of righteousness, will arise upon his people with healing in his beams—healing every physical and moral disease. All noxious vapors, now so injurious to humanity, will be removed forever by these healing beams. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign forever and ever." The redeemed sung before, while on their weary pilgrimage, but their songs were mingled with sighs. Now the ransomed of the Lord have returned to Zion with everlasting joy on their heads. They obtained joy and gladness; sorrow and sighing have forever fled away. Now they begin the new song to cool the ardor of their love. Earth renewed; earth restored to more than primitive glory—refined with perfect holiness! Here Jehovah Jesus shall make his abode, and the joyful exclamation shall be heard, "Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Then and not till then will the earth be full of the knowledge of the glory of the Lord.

Hear Paul on this great subject. "For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words."—*Thess.* 4: 15–18.

In these verses the Holy Spirit gives us the order of proceeding, in that great day. The Lord shall descend on a cloud as he ascended, accompanied by millions of the just spirits made perfect and hosts of mighty angels. The happy spirits of all who died in the Lord will He bring with him, from righteous Abel to the last who shall fall asleep in the faith of Christ, to be reunited to their bodies which are now to be raised and made like the glorious body of the Son of God.

Thus accompanied, the judge of the whole earth shall descend in solemn pomp and indescribable grandeur. Every eye shall see him; they also who pierced him shall wail because of him and cry to the rocks and mountains to fall upon them, and hide them from the presence of him that sitteth on the throne, and from the wrath of the Lamb. Behold another class, who are differently affected at the glorious sight. These are the saints living on the

earth, who have loved and waited for his appearing, who have stood upon the watch-tower of expectation, and to his announcement—"Lo I come quickly," they have joyfully responded, amen! even so, come Lord Jesus. They will lift up their heads with joy, recognizing in the august Judge their friend and Redeemer. They will shout with joy, behold our God, we have waited for him; he now appears for our salvation.

Now there is a sound louder and more terrific than ten thousand thunders, whose reverberations shake the whole creation. The sun veils his face before the superior glory of his Creator; the old earth quakes from centre to circumference at the voice of the archangel, and the trump of God. The rocks are rending; the graves of the pious dead are opening; bodies sown in weakness are now raised in power: sown in dishonor are now raised in the image of their glorious Redeemer. As they leave their tombs they ascend to meet their Lord, to be forever partners of his throne. The living saints shall witness the resurrection of the dead saints, then in a moment, in the twinkling of an eye, they shall be changed, as Enoch and Elijah were, without feeling the sting of death; and as they ascend they will sing their triumph: O, death, where is thy sting? while the children of the resurrection shall say, O, grave, where is thy victory? And all will unite in the chorus: "Thanks be to God, who hath given us the victory, through our Lord Jesus Christ."

Do you inquire, what will be the state of the

wicked dead? From Cain to the last impenitent sinner who died, their souls will remain in torment, and their bodies in the dust, to be reduced to ashes by the coming conflagration. "The rest of the dead lived not again until the thousand years were finished."

What shall be the fate of the wicked who live on the earth at the coming of Christ?

They will be, as they always have been, in a state of careless security, having no fear of God before their eyes, putting away the evil day from them, and saying, to-morrow shall be as this day, and much more abundant, crying, peace and safety until sudden destruction comes upon them and they cannot escape. They will be overtaken in a moment; the day will come upon them as a thief in the night. Terror and dismay will overwhelm them when they see the earth on fire, the Judge on the throne, and themselves unprepared to meet God. Isaiah, chap. 24: 19, 20, describes the scene of desolation that shall ensue: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."

"Where now, O where shall sinners seek
For shelter in the general wreck?
Shall fallen rocks be o'er them thrown?
See, rocks, like snow, dissolving down.
But saints, undaunted and serene,
Your eyes shall view the dreadful scene;
Your Saviour lives, though worlds expire,
And earth and skies dissolve in fire."

The last point in the text is concerning the renovated earth. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Let us search the word to find the promise, that after the destruction of the heavens and the earth they shall be renewed. The first promise on this subject we find recorded in *Isaiah* 65: 17–19. "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever *in that* which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

As this is the promise of God it cannot fail of fulfillment. Has he said it, and shall he not do it? Has he spoken it, and shall he not make it good? Here is something for christians to look for—a kingdom which hath foundations, whose builder is God. Long expected by patriarchs, and prophets, apostles, and martyrs, and by the saints in every age and land. Ye humble believers, be joyful, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. However humble be now your station, then you shall be exalted as kings and priests unto God and his Father and shall reign with him a thousand years. Probably this will be the duration of the mediatorial reign of the Son of God.—1 *Cor.* 15: 24, 25. "Then

cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." At the close of the thousand years, when Satan will be loosed, and, in connection with the raised myriads of the ungodly, make his last attempt to overthrow the kingdom of Christ, he will be utterly foiled and his deceived followers judged and condemned. Then all things will be subdued to Christ. Then shall the Son also be subject to him that put all things under him, that God may be all in all. Forgive this digression. Now I shall proceed and quote from the vision that Jesus Christ gave to his servant John.—*Rev.* 21: 1, 3. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God."

A few words as to the qualities of the new heaven and earth; and in this we must confine ourselves to the revealed word.

First—Some qualities of that blessed abode of God and his saints: Satan is called the prince of the power of the air, the Spirit that now worketh in

the children of disobedience. From thence he exerts his unholy influence on the children of men. Then the atmospheric heaven will be freed from Satanic influence. He will then be chained and cast into the bottomless pit by Him who is stronger than the strong man armed, and will be despoiled of his armor with which he tempted and deceived the dwellers on earth.

There will be no unhealthy miasma, no pestilential vapors, no deadly gases floating unseen, bearing pain and death as at present; no cause left for melancholy depression, or to damp the ardor of mental vigor. There will be perfect freedom from all physical and moral evil. No tears of sorrow aad anguish will be shed, and those which have been shed, God, with his soft hand, will wipe away. "And there shall be no more death; neither shall there be any more pain, for the former things have passed away, and he that sat on the throne said, behold I make all things new."

Second—Some qualities of the new earth: These, like the former, are many of them expressed by negations. *Our time* is about equally divided between light and darkness. *There* will be perpetual day. "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

The natural sun may shine on other orbs, but the new world will not need it. "The city had no need of the sun, neither of the moon to shine in it; for

the glory of God did lighten it, and the Lamb is the light thereof."

If the natural sun will still maintain its position in the heavens, the glory of God and the Lamb will be so brilliant and overpowering as to eclipse its feeble rays, as the sun now quenches the twinkling light of the far off stars. The sun will be divested of its glory because of the glory *that excelleth. Isaiah* 24: 23—"Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." O, brethren, there will be no night there; no physical, mental, spiritual darkness.

> "There we shall see, and hear and know,
> All we desired or wished below;
> And every power find sweet employ,
> In that eternal world of joy."

The eyes of Jacob will see clearly the face of Joseph, who nourished him so long in Egypt. Yes, those dim eyes will be renewed in the resurrection of the just, to see the face of his spiritual Joseph who provided the bread of life for his soul. O thou lovely Lamb of God, wilt thou permit these eyes of mine—eyes which have long looked on vanity—to see thy dear face? That face was marred by shame and spitting; ashy pale in death; yet faith's eye sees through the shame and indignity the glory as of the only begotten of the Father, full of grace and truth. That grace is all my hope of ever enjoying the blessed vision.

Another negative quality:—"There was no more sea." Does this mean that the sea shall retire from the surface to the interior of the new earth, or does it indicate the removal of all obstructions to free communication? so that the sea shall present no barrier to free and uninterrupted intercourse between angels and men.

Have I stated truths in this discourse too wonderful for the grasp of your faith? There is nothing too great or too wonderful for our wonder-working God to perform. If a half century ago I had told you that fifty years from that time twenty thousand vehicles would run through the United States at the rate of forty miles an hour, each conveying many passengers, and tons of merchandize, without aid from wind or animal power; or that messages of importance would have been conveyed along the bottom of the deep from Britain to America, you would have asked for my authority, and I should have been obliged to confess that I had none. Your reply would have been, I don't believe it, and your unbelief would have been innocent. But the statement I have now made is upon God's authority, therefore, you cannot disbelieve with impunity. The unbelieving eye hath not seen, nor the untaught ear heard, nor hath it entered into the unrenewed heart, what God hath provided for his faithful followers.

[From the *Examiner*, May 19, 1864.]

BEDD-DYDDIO.

The above is the word used by the Welsh from time immemorial, for baptize. It is a compound of *bedd-grave-dyddio*—the day dawns; for when a believer is baptized, the light of the resurrection shines from the tomb, both to himself and those that witness the joyful and solemn rite. God, that brought light out of the chaos at first, by the divine ordinance of baptism, brings light, life and immortality from the darkness of the tomb.

I shall endeavor to give the reason for the origin of the word, and its use for eighteen centuries among the ancient Britons.

It is a fact, as well substantiated by tradition as any uninspired history of equal antiquity, that the gospel was preached in Britain in the year 63, by Joseph of Arimathea, who arrived on the coast of Cornwall in a Phenician ship, whose merchants visited that part of the island to barter their fabrics for tin, which then, as now, abounded in that peninsula, and drew the attention of Oriental merchants to the place—Joseph, the just and holy man, who showed so much love to the Son of God, in the dark-

est period of his humiliation. He prepared fine linen and sweet spices for his burial, and laid the body that died for our sins in his own prepared grave. Jesus in life had no place of his own to lay his head, and in death he had no grave of his own to receive his body.

Joseph was not unconcerned about the sacred deposit which he laid with so much tender care and affection in his own tomb. He could not long neglect a place, where now his heart had so much tender interest. But, lo! what a change! The stone had been rolled away. The grave was empty, and the prisoner of death was honorably released. Joseph's hope, like that of the other disciples, was feeble before; but now it attained to a full assurance that Jesus was the Christ and the deliverer of Israel.

Now Joseph's love constrained him to go to the ends of the earth (as Britain was then supposed to be) to preach Christ and the resurrection. As some of our poor benighted ancestors were gathered on the shore, bemoaning their sad condition, writhing now under the three severest scourges of heaven sent to punish men for their sins—famine, pestilence, and the Roman sword, which had laid desolate all of that fair land—they found as others have done, that the darkest hour is just before the dawn of the morning. As they were gazing on the blue sea, a ship hove in sight, with fair wind and swelling sails making for the shore. Some of them were greatly alarmed, fearing that another legion of the destroyer of their people were on their way to their

shore. "Do not," said another, "be alarmed, she is a merchant ship seeking lawful traffic. I see the Phenician flag floating on the breeze." Ah, little did they think of the immense treasure she was bearing to their island, to enrich them and their posterity through all generations.

The missionary of Jesus had no need at that early day to spend years to acquire the language of the Britons; and he began without delay to preach Christ and the resurrection as the Spirit gave him utterance. The first thing that impressed the minds of the people, was a perfect astonishment to hear a stranger speak so clear and distinct the language of Gomer, which none but a native is fully able to articulate. This made them cry in deep surprise, "How hear we this stranger speak to us in our own tongue the wonderful works of God?" And they took knowledge of him, that he was a messenger sent from God, to remove the gloom of sin from their benighted minds. He preached the gospel which the Holy Ghost sent down from heaven, while the angels of God descended to witness the planting of the Tree of Life, where the Upas of sin had desolated the land so long.

Soon there was shaking, and sighing, and bitter weeping among the people, for the word was quick and powerful. It was a living word, that worked its way into the hearts and consciences of the multitudes, who in agony of spirit cried, "Sir, what shall we do to be saved?" Joseph was no stranger to such scenes, for he was at Jerusalem on the day

of Pentecost, and knew the direction given there. He raised his voice, and said in the words of Peter, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Ghost." Then they that gladly received his word stood ready to be baptized.

Let us follow the multitude to the shore, and witness the first-fruits of Britain's Baptists. And may we not indulge the hope that our fathers and mothers were among the obedient on that day?

He that holds the winds in his fist, and treads upon the waves of the sea, said, "Peace, be still!" and there was a great calm. Now look at the venerable Arimathean, standing in the water, explaining to the people that lined the shore the meaning of that divine ordinance that he was about to administer. Stretching his hand over the element, he said "This water is an emblem of death, to show that we must die unto sin, as many of you profess to be, and are ready to be buried with Christ in baptism; as you shall see me lay the believer gently in water, as I once laid the lifeless body of my dear Lord and your's in the grave." Here he paused awhile, for the holy emotion of his tender heart choked his utterance. He added, "As the yielding water forms an emblematic grave, so the believer is buried with Christ in his baptismal tomb. And when ye shall see me raise the subject from the watery grave, you will see an emblem of the resurrection of Christ, by the glory of the Father, and also of your rising

to walk in newness of life here, and a pledge of a joyful rising from your gloomy grave at the last day."

The grave to all heathen people affords not the least ray of light. It emits nothing but darkness and despair. Oh, how dark the tomb seemed to our benighted ancestors. No hope; not a ray of light ever shone to them from the gloomy caverns wherein they laid their dead. Hence the bitter wailing of despair heard at their funerals.

After the man of God had explained the signification of the ordinance in the ears of the people, he proceeded to perform it before their eyes. Every eye was open, and every ear was attentive. He took a believer by the hand and said slowly and solemnly, "My brother, in the name of the Father, and of the Son, and of the Holy Ghost I bury thee with Christ in baptism, and as Christ was raised from the dead, I raise thee from this symbolic grave as a pledge of thy resurrection at the last day." The Holy Spirit was present to bless the word and ordinance; and the people were moved and melted by his hallowed influence, as others have been on such occasions ten thousand times since;—and the whole multitude cried in their native tongue, BEDD-DYDDIO.

The grave, so dark and dismal to them before, was now lit up with the joyful light of the resurrection of life. I can almost hear them sing, as they retire from the water, Glory, Glory to God, who brought to our eyes and hearts a flood of light from the darkness of the tomb.

RICEVILLE, N. J., May, 1864. THOMAS ROBERTS.

APPENDAGES OF DEATH AND RESURRECTION.*

After death the saints will recognize each other in the spirit-world. Our acquaintance here is not merely with the outward man; the chief intimacy is between loving spirits. Where the Spirit of Christ is discernible it is the tie that binds our happy souls in one, and makes us desire a renewal of the fellowship, sweet on earth, but much sweeter in heaven. There is a longing for it in every christian heart; God has placed it there, and will not disappoint their hope. The ministers of Christ, who, under God, turned many to righteousness—when their work on earth is drawing to a close, and their feet dip in Jordan's stream—how now the thought buoys up their spirits, that on the other side they will see their Saviour, God, and the spirits of the just made perfect. When the beloved Webb, and Babcock, and Stout, and Fish, and Parmly, and Smith, with the other faithful ones shall be called, one by one, to cross the river, about the middle of the flood, the mist of death will begin to clear

* This article was probably written but a few hours before his departure. The writing affords evidence of great weakness, and the abrupt close in the middle of a sentence indicates physical inability to proceed.

away and afford them a glimpse of the shining shore. A shout is heard from yonder side: Welcome! welcome! thou soldier of Jesus. Thy warfare is over; thy crown is ready, and fitted for thy brow. He sees scores of shining ones lining the banks of the land of rest. Come up, thou blessed, say they; come up, thou blessed of the Lord, why standest thou in the deep waters? You will begin to discern among them the Spirits of some of your good old Deacons gone before you, who stood by you, and stayed up your hands, while you fought the battle of the Lord; and scores of others, each waving in the celestial breeze the banner of the cross, and saying, by this we conquered and in this we glory; as thou, under God, hast led us to the fountain of grace on earth, we meet thee as the crowns of thy rejoicing, to convoy thy happy spirit to the throne of God and the Lamb. Now they promenade among the bowers of Paradise; and as you go, you partake, without prohibition, of the ambrosial fruit of life's immortal tree. It is remarkable that a Christian, whatever else he may forget, remembers the day of his espousals to Jesus.

"Happy day! Happy day!
When Jesus washed my sins away."

He retains his religious experience, being impressed that he will have use for it in heaven. It will give energy to that part of the grand chorus, when all the angelic harps for a moment shall cease to sound, that all heaven may hear what the re-

deemed millions have to sing. Hear a summary of it: "To him who loved us, and washed us from our sins in his own blood." O, brethren, that will be a great experience-meeting of Pastors and people, where associations never disperse and Sabbath never ends. See them going, and as they advance, the light shines brighter and brighter; they remember that they read while on earth, "They shall see his face, and his name shall be in their foreheads, and there shall be no night there, and they need no candle, neither light of the sun, for the glory of God and the Lamb is the light thereof.

Now they come to the foot of the throne, and each says with reverence and profound gratitude—here I am and the children thou hast given me as the crowns of my rejoicing.

It is superfluous for me to ask my beloved brethren: What will you do with all these crowns? Your hearts would respond we'll crown *him*—HIM that was crowned with thorns for our sakes; not unto us, not unto us, but thy—

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